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PRAYER PROVIDES LABOURERS.

"Then saith He unto His disciples: The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."—Matthew ix. 37, 38.

THE Lord frequently taught His disciples *that* they must pray, and *how*; but seldom *what* to pray. This He left to their sense of need, and the leading of the Spirit. But here we have one thing He expressly enjoins them to remember: in view of the plenteous harvest, and the need of reapers, they must cry to the Lord of the harvest to send forth labourers. Just as in the parable of the friend at midnight, He would have them understand that prayer is not to be selfish; so here it is the power through which blessing can come to others. The Father is Lord of the harvest; when we pray for the Holy Spirit, we must pray for Him to prepare and send forth labourers for the work.

Strange, is it not, that He should ask His disciples to pray for this? And could He not pray Himself? And would not one prayer of His avail more than a thousand of theirs? And God, the Lord of the harvest, did He not see the need? And would not He, in His own good time, send forth labourers without their prayer? Such questions lead us up to the deepest mysteries of prayer, and its power in the Kingdom of God. The answer to such questions will convince us that prayer is indeed a power on which the ingathering of the harvest and the coming of the Kingdom do in very truth depend.

Prayer is no form or show. The Lord Jesus was Himself the truth; everything He spake was the deepest truth. It was when (see verse 36) "He saw the multitude, and was moved with compassion on them, because they were scattered abroad, as sheep having no shepherd," that He called on the disciples to pray for labourers to be sent among them. He did so because He really believed that their prayer was needed, and would help. The veil which so hides the invisible world from us was wonderfully transparent to the holy human soul of Jesus. He had looked long and deep and far into the hidden connection of cause and effect in the spirit-world. He had marked in God's Word how, when God called men like Abraham and Moses, Joshua and Samuel and Daniel, and given them authority over men in His name, He had at the same time given them authority and right to call in the powers of Heaven to their aid as they needed them. He knew that as to these men of old, and to Himself for a time, here upon earth, the work of God had been entrusted, so it was now about to pass over into the hands of His disciples. He knew that when this work should be given in charge to them, it would not be a mere matter of form or show; but that on them, and their being faithful or unfaithful, the success of the work would actually depend. As a single individual, within the

limitations of a human body and a human life, Jesus feels how little a short visit can accomplish among these wandering sheep He sees around Him, and He longs for help to have them properly cared for. And so He tells His disciples now to begin and pray, and, when they have taken over the work from Him on earth, to make this one of the chief petitions in their prayer : that the Lord of the harvest Himself would send forth labourers into His harvest. The God who entrusted them with the work, and made it to so large extent dependent on them, gives them authority to apply to Him for labourers to help, and makes the supply dependent on their prayer.

How little Christians really feel and mourn the need of labourers in the fields of the world so white to the harvest ! And how little they believe that our labour-supply depends on prayer, that prayer will really provide " as many as He needeth " ! Not that the dearth of labour is not known or discussed. Not that efforts are not sometimes put forth to supply the want. But how little the burden of the sheep wandering without a shepherd is really borne in the faith that the Lord of the harvest *will*, in answer to prayer, send forth the labourers, and in the solemn conviction that without this prayer fields ready for reaping will be left to perish ! And yet it is so. So wonderful is the surrender of His work into the hands of His Church ; so dependent has the Lord made Himself on them as His body, through whom alone His work can be done ; so real is the power which the Lord gives His people to exercise in heaven and earth, that the number of the labourers and the measure of the harvest does actually depend upon their prayer.

Solemn thought ! Oh, why is it that we do not obey the injunction of the Master more heartily, and cry more earnestly for labourers ? There are two reasons for this. The one is, we miss the compassion of Jesus, which gave rise to this request for prayer. When believers learn that to love their neighbours as themselves, that to live entirely for God's glory in their fellow-men is the Father's first commandment to His redeemed ones, they will accept the perishing ones as the charge entrusted to them by their Lord. And, accepting them not only as a field of labour, but as the objects of loving care and interest, it will not be long before compassion towards the hopelessly perishing will touch their heart, and the cry ascend with an earnestness till then unknown : Lord, send labourers ! The other reason for the neglect of the command—the want of faith—will then make itself felt, but will be overcome as our pity pleads for help. We believe too little in the power of prayer to bring about definite results.

Such prayer will ask and obtain a twofold blessing. There will first be the desire for the increase of men entirely given up to the service of God. It is a terrible blot upon the Church of Christ that there are times when actually men cannot be found for the service of the Master as ministers, missionaries, or teachers of God's Word. As God's children make this a matter of supplication for their own circle or church, it will be given. The Lord Jesus is now Lord of the harvest. He has been exalted to bestow gifts—the gifts of the Spirit. His chief gifts are men filled with the Spirit. But the supply and distribution of the gifts depend on the co-operation of Head and members. It is just prayer will lead to such co-operation ; the believing suppliants will be stirred to find the men and the means for the work.

The other blessing to be asked will not be less. Every believer is a labourer ; not one of God's children who has not been redeemed for service, and has not his work waiting. It must be our prayer that the Lord would so fill all His people with the spirit of devotion, that not one may be found standing idle in the vineyard. Wherever there is a complaint of the want of helpers, or of fit helpers in God's work, prayer has the promise of a supply. There is no Sunday-school or district visiting, no Bible reading or rescue work, where God is not ready and able to provide. It may take time and importunity, but the command of Christ to ask the Lord of the harvest is the pledge that the prayer will be heard : " I say unto you, he will arise and give him as many as he needeth."

Solemn, blessed thought ! This power has been given us in prayer to provide for the need of the world, to secure the servants for God's work. The Lord of the harvest will hear. Christ, who called us so specially to pray thus, will support our prayers offered in His name and interest. Let us set apart time and give ourselves to this part of our intercessory work. It will lead us into the fellowship of that compassionate heart of His that led Him to call for our prayers. It will elevate us to the insight of our regal position, as those whose will counts for something with the great God in the advancement of His Kingdom. It will make us feel how really we are God's fellow-workers on earth, to whom a share in His work has in downright earnest been entrusted. It will make us partakers not only in the soul-travail, but also in the soul-satisfaction of Jesus, as we know how, in answer to our prayer, blessing has been given that otherwise would not have come.

"LORD, TEACH US TO PRAY."

[*From ' With Christ in the School of Prayer," by the Rev. Andrew Murray.*]

FROM THE HOME SECRETARY.

TO the frequent question: "How are you getting on?" the answer at present is: "We are not getting on at all, but are standing still." We have not yet the means for providing for our friends abroad, far less for going forward; yet we are not without hope. About £7,000 has come in specially for the Deficiency, and £24,000 has been promised for the Centenary Fund; but as the payments of the latter will extend over several years, we are still in straits, and shall be thankful for any *immediate payments* that our friends can make.

THE resolution of the Board, reported in last month's CHRONICLE, has startled some of our friends. One writes:—"I think it is quite a disgrace to modern Christianity to have the Forward Movement suspended." He urges me to appeal to all our ministers to ask for a contribution of sixpence each from all the members of our constituency. Another friend is appealing to her sisters to join with her in prayer each morning that a deeper missionary spirit may pervade the home churches, and that the spread of the Gospel among the heathen may be greatly accelerated; also to set apart a penny each morning as a contribution towards the Society's funds. These friends propose beginning on September 1st, and they will be gladly joined by any others.

NOW that we are busy organising our autumn campaign, which promises to be unusually long and varied, I should like to call special attention to the system of weekly giving. There are a great many, who do not yet help us, who would contribute weekly if the opportunity were given them. There are, indeed, few who would refuse a penny a week if once the claims of our work were earnestly laid before them, while a great many would give large sums through this means. We need straight away an additional income of £20,000. Is it not possible amongst the 4,000 churches forming our constituency to raise this additional sum by weekly contributions? For the completion of the Forward Movement we need an additional £20,000, or an increase of £40,000 a year in all. Two hundred thousand weekly pennies would raise more than this sum. I know it is a large number, but a little organisation in all our churches would, I believe, secure it, and place the Forward Movement on a permanent and satisfactory basis.

IT is very interesting to note new forms of contribution in Madagascar. A little time ago we had help for our Missionary Ship from some of Mr. Shaw's scholars in Farafangana, and just lately the Malagasy Christian women have sent over some lace they had made to be sold for the benefit of the Society. No less than £6 has been realised in this way. Though the amount may not be large, the spirit which has prompted the gift is the spirit we need increasingly in all our work, and we heartily thank our Malagasy sisters for their help.

DR. J. C. THOMSON, late of Hong Kong, has entered upon the work to which the Board invited him as my assistant for two years during the stress of the Centenary arrangements. He is throwing himself heartily into our various plans, and will soon be making the acquaintance of the churches up and down the country. May I bespeak for him a hearty welcome?

NOVEMBER 4TH, 1794, is a memorable date in the Society's history. On that day was the famous gathering of eight ministers at Baker's Coffee House, near the Royal Exchange, at which the Society may be said to have been born. We hope to keep the hundredth anniversary of that meeting on November 3rd (the 4th being Sunday), this year, by holding a special meeting in the Mansion House, the Lord Mayor having kindly granted us the use of it.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

THE One Hundredth Report of the Society is now being issued to the various Auxiliaries, and will, we trust, within the next two or three weeks be distributed all over the land. We are issuing it on the same general principle that has been adopted for the last two or three years, seeking to combine economy with a wise dissemination of information about the Society's work. The Report is in three forms: *full*, containing 300 pages of general matter and 152 pages of lists of contributions; *abridged*, containing all the former, and a summary of the latter portion; and as an *epitome*, which gives the Board's own Report and the summary of contributions and expenditure, but omits the detailed reports from the fields. Should any Auxiliary have been overlooked in the distribution, or should the supply sent prove insufficient, I shall be happy to set this right. The Report merits careful study, and cannot fail to impress the reader with the wide scope of the Society's operations, and with the urgent need for an increased income if those operations are to be maintained in full efficiency.

IN response to the request that has reached us for a simple, cheap missionary box, suitable for receiving small extra gifts (like the penny a day referred to above) during the Centenary Year, we have prepared a neat little folding cardboard box, specially designed for this purpose. Young people, as well as those who are older, will find these very useful for gathering up small sums, which will help considerably to increase the Centenary Fund. I shall be happy to send a specimen to any wishing to use one.

IN anticipation of the Centenary, we are also publishing a Centenary Sheet Almanac. This Almanac, which measures 35″ by 25½″, is freely illustrated, and contains much compressed information about the Society and about missions in general, besides giving in calendar form many leading dates famous in the annals of modern missions. It is to be sold at a penny, and will be well worthy of a place upon the wall of school-room, class-room, sitting-room, or bed-room. We trust that this almanac will be

welcomed by our friends throughout the country. It will help to keep the Centenary before them, and will do a much-needed educational work. We shall be happy to supply quantities to Sunday-schools or congregations at 6s. per hundred.

I WOULD also call attention to an 8-page "Diagrammatical Argument" answering the question: "Do we spend too much on foreign missions?" Mr. Andrew Hamilton, of Liverpool, a true friend of missionary work, whose services in connection with the s.s. *John Williams* have already been referred to in our pages, kindly drew up these diagrams, which we think will serve a useful purpose. In the rush of modern life it is difficult to persuade people to read arguments, but this booklet will oonvey an impression through the eye which cannot fail to convince the mind. The "Argument" is published at 2d. a oopy, but we shall be happy to supply it by the dozen at 1s. 4d.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, July 24th, 1894.—Rev. J. P. GLEDSTONE and Mr. A. J. SHEPHEARD presided. Number of Directors present, 75.

The Board bade farewell to Rev. C. and Mrs. Jukes, and Rev. A. W. and Mrs. Wilson, returning to Madagascar, and to Rev. G. Cullen H. Reed, appointed to Matabeleland. Before the meeting closed, the Rev. Dr. and Mrs. Chalmers arrived from Hong Kong, and were welcomed by the Directors.

The immediate return of the Rev. J. L. Green to England on sick leave was sanctioned.

The following resolution was agreed to after full discussion:—

"That in the judgment of the Board it is not advisable that the Special Centenary Fund should be dealt with as if it were part of the current income of the Society, or that it should be expended in any way that would involve an increase in the permanent liabilities of the Society, but rather that by its means special relief should be sought for the present exceptional strain on the Socicty's resources. That the Fund be appropriated as follows:—(*a*) To provide for the deficiency in the Society's income for 1893 and 1894, and the prospective deficiency for the current year, caused mainly by the large increase of expenditure involved in the increase of the staff of European missionaries. (*b*) To restore to a sound position the Working Fund of the Socicty required for the exigencies of the banking account, and available for meeting special emergencies. (*c*) To provide a fund of not less than £25,000 for the erection and renewal of mission buildings."

ARRIVAL OF THE STEAMSHIP "JOHN WILLIAMS" IN AUSTRALIA.

THE steamship *John Williams* arrived safely at Fremantle, Western Australia, on July 29th. The news came by cable, so that some weeks must elapse before we can receive a detailed account of the voyage. It will be remembered that the steamship left London on May 18th. The voyage has thus occupied a little more than ten weeks. She was to visit the several Australian ports before commencing her first trip among the stations in the South Seas and New Guinea. On reaching Fremantle, Capt. Turpie reported that all on board were well

TO THEM THAT ARE AFAR OFF—A GREETING FROM KESWICK.

DEAR MR. COUSINS,—I have been asked by twenty-five L.M.S. missionaries and students, and about an equal number of other friends, gathered together in an interval of this glorious Convention, to send through the CHRONICLE greeting unto the brethren scattered afar off among the heathen. This cannot be better done than by sending the following lines written for the occasion by Jonathan Lees (titles seem out of place), and telling our L.M.S. friends—and not them only—whom these words may reach in Africa, India, China, and the islands of the seas, that they are included in the spirit of the lines, and that they have had fellowship with us in our thoughts and prayers at this gathering, and at a memorable little meeting afterwards on St. Herbert's Isle.

STEPHEN MASSEY.

Keswick, 28th July, 1894.

"O golden chain of love which binds
Us heart to heart, and all to God!
O living stream of grace which winds
Beside the path by each one trod!

"From sunny isles we gather here,
From distant Ind, from Sinim's plain,
And joy to know that far or near
We still are one, in joy or pain.

"One dear land is our earthly home,
Though other lands our heart-love share;
And one above, where'er we roam,
Awaits us all—more pure, more fair.

"O Father-God, it is in Thee
We meet and part, to meet again;
When we Thy blessèd face shall see,
And all Thy promised grace attain.

"Be with us all, each day and hour,
While yet we serve Thee here below;
Through us reveal Thy saving power
In every place to which we go.

"Then, when in us Thy will is done,
Fulfil, O Lord, our heart's desire,
That, in the Kingdom of Thy Son
We may be one in service higher."

ACCORDING to present arrangements, a band of missionaries will be leaving home for North China on September 16th, who will have to pass through the Yellow Sea and the Gulf of Pe-chi-li, in order to reach Tientsin. It will encourage them to know that, although this may involve risk and peril, many are remembering them where they can help them best, and are bearing them up on the arms of their faith before the Mercy-seat. The Lord reigneth, and herein we trustfully rest as we confidently commit these friends to the care and keeping of Him in whose hands we know they will be safe.

A TRIP TO BAGESHWAR MELA.

IT was a beautiful morning when Miss Turner and I started for the Bageshwar Melá, or fair, where we hoped to have many opportunities of giving God's message of love and salvation to the thousands who would be gathered there.

Sarah Datt, one of my Bible-women, and Manuli, Miss Turner's village Bible-woman, were of our party. Mr. Longman, with five workers, was also at the Melá. We had to stay at Takula the first night, as the journey to Bageshwar is too far for one day. Miss Turner had taken her new tent with her, which has been given her by some friends in England for the Bhot and village work, and there were two other tents for the use of the rest of the party.

When we arrived at Takula, the first thing we had to do was to get the tents pitched in a field below the Dák bungalow, or resting-house for the use of Europeans. We found crowds of people already collected, and there was no room at the Bunya's shop for Sarah and Manuli, where they usually stay when on their way to the Melá; but Mr. Longman very kindly let us have the tent which he had brought for his workers, as they could rough it better than the women could.

Sarah Datt and Manuli travelled in "dandies," a kind of sedan-chair carried on the shoulders of four men; but as we came on our ponies, we arrived sooner than they did. By the time Sarah had arrived our tents were pitched, and we had a large fire lighted outside; and as soon as we had finished dinner, we all came and sat round it. Mr. Longman and Mr. Johory joined our circle; the latter is professor, or second master, at the Ramsay College; he was coming to Bageshwar to see the Melá, and help also in the preaching. The scene behind us on the roadside, and in the wood at the back, was very lively. Many of the people had to camp out in the open; they had lighted fires, and were cooking their food, and were making merry by singing their native songs; but we were away from the motley crowd, and had a pleasant time over our cheery fire, talking and singing some of our Christian Bhajans. Mr. Johory gave us a specimen of a Bengali Bhajan. They are sung so slowly, and are so drawn out, that one needs to have strong lungs to be able to sustain the notes, as evidently they ought to be in singing a Bengali tune correctly. Before retiring, we had prayer together in the open by our bright fire; but after we had gone to our tents, it was rather difficult to go to sleep, as there was one man in the crowd above us who would persist in singing till quite into the small hours of the night.

The next morning, after an early breakfast, our tents were once more packed, and we were again on our way. The scenery on this march is very lovely; here and there we get extensive views of the snows, and the sides of the hills are well wooded. We arrived at Bageshwar about 1 p.m., and went, first of all, to Tara Datt's house to await the arrival of Sarah, in order to see her settled before going up to the hill above the town, where we were to have our tents pitched.

This Melá is generally very largely attended, as Bageshwar is considered somewhat of a sacred place, in consequence of the meeting of two rivers, the Goomti and the Sarju, which are tributaries of the Ganges; and at the place where the two rivers meet, the people come to bathe, with the hope that by doing so their sins will be washed away. On the first day of the Melá, hundreds of people may be seen gathered at this spot; and just here a small temple is built, and the burning ghat is close by. Many come only out of custom to bathe in the waters, their principal object being to trade with their goods, and buy others in their place. One finds splendid opportunities of preaching God's Word to many perhaps who have never heard it before, and who can scarcely be reached in any other way.

We were expecting to meet Jassuli at Bageshwar. She is a young Bhotiya woman who has lived for some years in our Mission in Almora, but who for the last two years and a half had gone to visit her friends in Bhot, and had stayed with them until now. Jassuli has been kept faithful to her Saviour, the Lord Jesus Christ, in the midst of her heathen friends. They have all been very kind to her; but they did not allow her to eat food with them, and she had to sleep in a separate part of the house from the rest of the family. Jassuli has always kept up a warm affection for Almora and the Christian friends. We were very pleased to see her on our arrival, and she was equally pleased to see us. We left Sarah at her husband's house in the Bazar, and we took Jassuli up with us to our tents; there was an extra tent at Bageshwar, which came in very useful for Manuli and Jassuli. On reaching the hill we found our tents pitched and everything ready for us, so we were very glad to have our dinner and to retire early. It was a pretty sight after dark to look down on Bageshwar, to see the fires on the hills extending long distances on all sides; it looked like a large city lying at the foot of the hill. There are also two large fine suspension bridges, which are quite an ornament to the town.

THE "FAKIR."

The next morning we breakfasted about 9.30, and then we all went down to Tara Datt's house, and after prayer together for guidance and a blessing on the work of the day, we divided into two or three parties, and started out for the Melá. I had my accordion with me, which has been kindly given to me for this special kind of work, and I have found it very useful. Sarah and I, with Shitabo, a young native Christian, formed one party; Miss Turner, Manuli, Jassuli, with Shilong, formed another. Shilong is a native Christian, who works at Bageshwar and Katyur. Mr. Longman and some of his party went out in another direction. We passed through the crowded Bazar to one part of the Melá, where a large number of people were gathered together on the side of a hill. Most of them were cooking their food; others had just finished, and were busy cleaning their brass and other kinds of cooking utensils. For this reason we had not such a good number of listeners as later in the day. It was very amusing to see the look on some of their faces as we passed their "chulhas," or the stones which they use for making their fireplaces, and on which they place their cooking utensils. They were very much afraid lest we should touch them with our dresses, and so pollute them that they could not use them again for their cooking purposes. There were so many such stones lying about that it was very difficult to pass without touching them.

We came to a place where several women were standing doing nothing, but who were watching us, and wondering who we were, so I began to play my bájá, or accordion; then we sang a Bhajan, and very soon a large crowd collected. Then Sarah explained the Bhajan in the Pahári or Hill language. We then read a few verses of the 3rd of St. John, of the love of God in sending His only Son into the world, "that whosoever believeth in Him should not perish, but have everlasting life." We had a very attentive audience, and they listened very quietly; but towards the end one man, who evidently had heard somewhat of Christianity, began to dispute and argue, and made several objections. So after a little while we passed on to another place, as our object was to preach the Gospel, and give the message of love and invitation, and not to argue, as we believe that God, by the

help of His Holy Spirit, will use His own Word in bringing sinners to Himself.

We went to two or three more groups on this same side of the hill, then we came up with Miss Turner and her helpers, and we all went down together nearer to the Bazar, into a kind of yard, where several men and women were standing near a temple, also one or two fakirs, or religious men, were sitting; here we all joined together in singing Bhajans, and Shilong explained them. We were able to dispose of tracts and books to the more intelligent. One man tried to interrupt us in this group, but he was soon quiet and listened with the rest very attentively. From here we went to another large open space where a great number of people were standing or squatting on the ground. There were so many, that three of us were speaking at once, and each had a separate group of hearers. The people pressed forward to listen and were so attentive. Many were the silent prayers ascending to the Father in Heaven for a blessing on the word spoken.

After this we went to another part altogether, where many of the women were dwelling in "chhappars," a small kind of hut made of the branches of trees, just for a covering from the cold at nights; these were along the side of the road, and also in some fields by the river.

It was about 5 p.m. when we returned to our tents, and with thankful hearts that we had been privileged to speak to so many for the Master, who has so loved us, and is longing also for the many thousands to know Him too, who are still sitting in darkness and worshipping their false gods.

The next morning, about the same time, our band of workers, after having again met for prayer, started on our several ways. To-day we commenced by going amongst the Dánpuries, who come from the Garhwal direction in the Hills. Their dress consists of coarse grey blankets fastened from shoulder to shoulder with large iron pins connected with a short chain. The women mostly wear black blankets. They have intelligent faces, and are rather fair. They came with great eagerness when they heard the strains of the bájá, or accordion, which I carried with me everywhere. We were all together at first until a large crowd collected, then some of us divided and went to collect other groups. Sarah and I remained where we were; the Bhajans were explained, and remarks were made by the listeners which led to further explanations, and all seemed intensely interested, the women particularly so. Several times during the day we noticed that the women seemed quite touched as they listened to the story of Christ's love and what He has done for us and what He will do, and of the bright home above prepared for all those who love Him and will accept Him as their Saviour.

After spending some time among the Dánpuries, we went to the other side of the river, nearer to the Bazar where the Bhotiyas encamped. These are a very respectable people. They also wear grey blankets; but they are made into long coats, called "chapkaus," such as are worn by the men of Almora. As usual, they quickly collected when they heard the sound of the music. This latter has a wonderful attraction in drawing the people together. In one of these groups a Brahmin, not a Bhotiya, came and joined the gathering, and listened very attentively. The lesson taken this time was the story of the Prodigal Son. Every now and then he made some sort of ejaculation, showing that he was very interested. The poor man, when the story was finished, said: "Nobody ever understood my sorrow; but now I know there is One who can. I have lost a son in just such a way. I have three others left, but my heart goes out for the one who has left me, and, if he comes back, I will receive him." As we were leaving this group, several came up and asked for books, and the old Brahmin asked for one too, and, finding that he could read, we gave him a portion of the New Testament.

During the day several Honiyas joined the groups of people surrounding us. These Honiyas come from Thibet, and wear long red blankets drawn in at the waist with a belt, and in the upper part they carry all sorts of things, so that it serves them as a "jholi," or bag. They are very dirty people. Their hair is very unkempt, and they say they never comb their hair but once in three months, and as often bathe. They speak quite another language, though they seem to understand a little of the Pahári, or Hill language.

So another day was over, and we returned about five in the afternoon.

The people had been leaving the Melá all day, so that by the evening there was a great difference, and the place was getting quite empty; the fire and the lights on the hill sides were very much fewer.

We hoped to have left Bageshwar the next afternoon, but as we could not get coolies we had to wait till the following day. So the last day Sarah and I visited some of the houses in the Bazar, and had a fairly good time. We had to pass on our way a temple built on the edge of the river, just where the two rivers meet (there were several temples there); and in this particular one I saw a man sitting, his face all covered with white ashes, his hair matted and looked as if it had not been combed for years; he held one arm up, and I noticed that his hand was closed and looked as if it had been so for a very long time. I knew he must be one of those religious men, or fakirs, who think it is very meritorious to torture themselves in some such a way. His arm was so stiff from holding it so long in that position that now it was impossible for him to put it down. On our way back we had to pass the temple again; so I looked for the man, to see if he were still there. He was lying down this time, and I wondered if his arm were down as well; but no! there it was, held up as high as it could be above his head. It was a very sad sight; and sadder still it is to think that anyone can be so foolish and ignorant as to

suppose that, by withholding the use of any power given by God, they are pleasing Him. There are many kinds of fakirs, or religious men, and one is constantly seeing them here and there, as they go from place to place; but I have only seen one such before—a man in Almora, who was going from house to house begging his food.

In the evening we had a quiet service at Tara Datt's house. Twelve of us met for singing and prayer for the work of the past three days, and a very happy hour we spent together.

The next morning we all started on our several ways. Miss Turner and Shilong went on to Katyur, as Miss Turner wanted to see Linthai, the wife of Shilong, to help her in beginning work in the villages in the district of Katyur.

Sarah, Manuli, Jassuli, and I went back to Takula for the night, and the next afternoon we reached Almora, having had a pleasant journey with no mishaps, and with thankful hearts for the good time we had had at the Melá; and we hope, if spared, to have another such next year.

Almora. LOUISA E. MEACHEN.

"NO GENUINE CHRISTIANS IN CHINA!"

Hankow, June 5th, 1894.

DEAR MR. COUSINS,—The missionary life is full of lights and shadows. In my last letter I gave you some account of a visit to Pah-tsze-Nau, in the district of Tien-Men. Much of the letter was taken up with a description of Ch'en Yüen-t'ai, one of the great blacklegs of the place, and of our sovere encounter with him. No sooner did Mr. Bonsey and myself leave the place than this man started afresh in his opposition to us and our work. The house which we bought at Pah-tsze-Nau was in a somewhat dilapidated condition, and we wished to put it in order as soon as possible. Not a mason or a carpenter, however, could be prevailed upon to come and look at it, because Ch'en Yüen-t'ai threatened revenge. For the same reason one of the old tenants would not vacate the house. The dread of Ch'en Yüen-t'ai was upon him. Our enemy went so far as to let thieves loose upon the house, and it looked as if the whole concern would soon disappear. What was to be done in the circumstances?

Mr. Hiung, one of our native preachers at Hankow, is a man of real worth, and he generally evinces considerable tact and ability when called upon to manage matters of a practical nature in connection with the Mission. I sent him with a letter to Mr. Shau, the magistrate of Tien-Men. No sooner did Ch'en Yüen-t'ai hear of Mr. Hiung's arrival than he disappeared. Mr. Shau took the matter up at once and put it through in a right business-like fashion. Ch'en Yüen-t'ai's sons offered an ample apology for the conduct of themselves and father, and made restitution for the injury they had done to the building. But, best of all, Ch'en Yüen-t'ai himself has turned up at Hankow and has become a professed friend. The moment we heard that he was here, Mr. Hiung went in search of him, invited him to a feast, and treated him with every respect and kindness. The fear of Mr. Shau, the magistrate, and the kindness of Mr. Hiung, the native preacher, have worked wonders on this man. I met him one day at the chapel and spoke kindly to him. "Well," said he, "I have been wrong. Your aim in establishing a Gospel-hall at my native place is good. I see the beneficent effect of the Gospel on the men who have joined you there. I am going to be your friend from this time forth, and I should like to see the man that would dare interfere with you. Am I not Ch'en Yüen-t'ai?" I told him that I was glad that he had come down and that we had had this talk. "But," I added, "I want to save you also. You are an opium smoker, and I want you to come to the hospital and be cured of that vice. Will you come? I will pay all your hospital expenses." He promised to come that day; but he has not come yet. I am still hoping, however, that he will come ere long. Should he come, we will try, under God's blessing, and make a new man of him. In any case, we have already made a friend of him, and this is a great point gained. There is nothing like heaping coals of fire on the heads of men like Ch'en Yüen-t'ai, especially when brought to their senses by the action of the magistrate. The coals can never be too dear at such times. Some of the best friends we have in this province have been made in this way. The first time Mr. Hiung went to Pah-tsze-Nau, Ch'en Yüen-t'ai threatened to kill him, and he and his travelling companion had to flee for dear life. That was more than two years ago. It has taken two years to bring this man to his right mind; but the result is worth all the time and labour which it has cost us.

Mr. Hiung brought back with him most cheering news of the progress of the work in that region. At Pah-tsze-Nau itself the Christians are growing in knowledge and grace, and the aspect of the work is most encouraging in every way. But the most remarkable news which he brought back with him was this:—During his absence from Hankow he went to visit some inquirers in King-shan, a district adjoining the district of Tien-Men. About thirty or forty miles from Pah-tsze-Nau, in the King-shan district, there is a group of twenty or thirty villages. Scattered over these villages there are about one hundred candidates for baptism, and among these there are fifty or sixty whom Mr. Hiung regards as perfectly satisfactory. These fifty or sixty represent a Christian community of about 150. The work commenced last year in a very remarkable manner. Mr. Bonsey and myself intended to pay them a visit in March last, but failed. Some of the inquirers have visited Hankow off and on, but we have deemed it wise to put off their baptism till now. On Sunday last, however, one of them was baptized

at Hankow, and a more satisfactory candidate for baptism I have never had to deal with. Both Mr. Hiung and this man tell me that their houses are perfectly clear of every trace of idolatry, that they are meeting regularly for worship, that a Christian school has been opened among them, and that they have started a system of monthly subscriptions in order to defray all current expenses connected with the work as it is now carried on, and to erect a chapel at some future date. They have been sending down their idols to Hankow, and I have quite a collection of them. Mr. Bonsey and myself hope to go and visit the place ere long and do what we can to give shape to the movement.

Now, a word about Mr. Hiung himself. You are sometimes told that the Chinaman is essentially money-loving, and that you can never make a genuine Christian out of the stuff which this land supplies. Take the following fact. Mr. Hiung's brother-in-law is an official of considerable influence in Peking, and for some years he has been trying to get Mr. Hiung to leave his work at Hankow and join him at Peking, promising to do all in his power to help him on. This temptation Mr. Hiung has been resisting bravely for years. Whilst Mr. Hiung was away at Pah-tsze-Nau, there came a letter from Peking, from his brother-in-law, offering him a very lucrative post, as the head of an important custom-house in the province of Ngan-hwei. The letter was sent after him, and on his return he brought it to me. I read it, and asked him what he was going to do. "You are in the wilderness with Christ," I said; "the devil is offering you wealth and position, the two things which the Chinese covet most. What are you going to do?" "I have fully made up my mind to decline the offer," was the reply. "Matthew," he added, "left the customs to follow Jesus. The devil wants me to leave Jesus to follow the customs. That will never do." Mr. Hiung is receiving not quite Tls. 6.00 a month, say, at the present rate of exchange, not quite £1. This post would have brought him Tls. 100.00 per month of clean money, and the chance of multiplying this sum by 2, 3, or 4. Such a post in China is most lucrative. Well, this dear brother in Christ has not only declined the offer, but he has done so in spite of much opposition on the part of certain members of his family. His great difficulty is with his wife. She is a Christian, but cannot be brought to see things quite in the same light as her husband. She points to their poverty as a reason why he should accept the offer, and to the fact that he would be able in his new position to assist the church with money and influence, &c., &c. But he remains firm. Nevertheless, he feels the trial of this opposition on the part of his wife very keenly, infinitely more than the money temptation on the part of the devil. "I understand," said he one day, "the story of Eden better now." It is simply inspiring to hear this man talk. How many at home would do what Hiung is doing? And yet we have no genuine Christians in China!

On Sunday last I baptized six adults, and one of them is a B.A. in the Confucian school. He is a fine scholar, and, so far as I can see, a beautiful character. He was brought to the knowledge of the truth through reading some of my tracts, so he looks upon himself as my spiritual son. His elder brother is attached to the Chinese Embassy, which has just arrived in England. He was to go also, but his aged mother said at the last moment that she could not part with both sons, so he has had to stay behind, though much against his will. The first time I came in contact with Mr. Yang Pau-keng, for that is the name of this scholar, was at the end of last year. Mr. Hiung told me that there was a scholar in the place, named Yang Pau-keng, who had been reading my tracts extensively, and that he wanted to have an interview with me. I gave him a cordial invitation. I found that he was a B.A. of Yang Chou, but living at the time at Hankow. I had a very interesting conversation with him. The following dialogue will give you some idea of it:—*Q.* Have you been reading our books?—*A.* Yes, I have read quite a number of them.—*Q.* What do you think of their teaching respecting God, as compared with the teachings of the Sung Dynasty philosophers?—*A.* The difference is great. The philosophers of the Sung Dynasty spoke of God as law. You speak of God as Being—spiritual and personal.—*Q.* Which is right?—*A.* You, of course. There can be no law without a lawgiver. What they call law is nothing but the order of the universe—the thought of God as manifested in nature. But where a thought is there a thinker must be.—*Q.* Will you please tell me what you think of Jesus as compared with Confucius?—*A.* The difference is immense. Confucius was a man, Jesus is God.—*Q.* What about them as teachers?—*A.* The difference is great. Confucius had no *method* of salvation. He taught men certain principles, and exhorted men, but he had no *way* of saving men from sin.—*Q.* Will you tell me what you conceive Jesus' method to be?—*A.* In Christianity there are two doctrines of which Confucius knows nothing: the doctrine of Atonement and the doctrine of Regeneration. Jesus saves by atoning for the sins of men, and by changing the hearts of men.

Our conversation turned on many other points, but this will suffice to give you some idea of its nature. The interesting fact is that he owed at the time all his knowledge of the truth to the reading of Christian books. I invited him to attend the Sunday services, which he did till he went down to Yang Chou to pass the New Year. On his return, some three weeks since, he expressed a strong desire to be baptized. He has an exceedingly good knowledge of the truth as it is in Jesus; but he reads everything he can get hold of in the shape of missionary literature, whether theological, historical, philosophical, or scientific, and, I may add, he masters everything. May God keep him from falling and make him a blessing to his people.—Yours very faithfully,

Griffith John.

"ONE OF OUR VERY BEST EVANGELISTS."

Tsiafahy, Madagascar, July 1st, 1894.

DEAR MR. COUSINS,—We at Tsiafahy have had to mourn over the death of Andrianaja, one of our very best evangelists. I visited him and did the best I could for him, but to my surprise and sorrow he died of typhoid fever on Wednesday, May 30th. As he was universally esteemed, both by the missionaries who knew him and by the Malagasy, a few words respecting him may interest the readers of the CHRONICLE. Concerning his college days I cannot speak ; but, from the report of his tutors and those who knew him then, he was most honest in the fulfilment of his studies. He also had a slight knowledge of medicine, which I know he used to the very best of his ability, and won, thereby, the confidence of those among whom he laboured. He was very fond of reading English books, and one of his last letters to me was to request a book of "weighty sentences like those of Mr. Spurgeon's." He was thoroughly trustworthy, and performed most assiduously all his duties of preaching, visiting, and teaching, even at times when, owing to a weak constitution, he was almost unfit for work, and the fact that the Malagasy esteemed, nay, loved him as an evangelist, speaks volumes for the reality of his Christian character. As far as my experience goes, the Malagasy may listen to and frequently follow out the suggestions of their evangelists; but esteem is entirely out of the question in the majority of cases. The people in his district were impressed by his individuality, conscious of his earnest wish to assist them in all good things, and were decidedly influenced by his spiritual power ; while the pastors under his care, with one exception, are the most earnest and spiritually-minded of the sixty connected with my district, and their churches are the most progressive. In 1892 he seems to have been the means of a stirring revival among his seven churches, and, although some of those who apparently gave themselves to Christ at that time are no longer in church fellowship, the majority undoubtedly remained and assisted him to lead their infant churches into fuller knowledge of Christ. His life was most consistent with his last words : "Let me die the death of the righteous, and my last end be like his." Perhaps the highest tribute that can be paid to his memory is as follows :—A few days after his death a deputation of his pastors waited upon me and most earnestly besought me to see that a worthy successor was appointed, and they finished with the words : "We prefer to have no evangelist at all rather than have one who may undo the work done by Andrianaja."

We regret his loss ; but our greater regret is that there are so few Malagasy Christians who exert their spiritual powers as conscientiously as he did.—With kindest regards, yours most sincerely,

W. J EDMONDS.

MISSTATEMENTS ABOUT MADAGASCAR.

A PARISH weekly paper, called the *Parkstone Reminder*, in its issue of July 21st, contains the following paragraph on Madagascar :—

"Europeans are all in very bad odour, but particularly the London Missionary Society people. Their converts have learned too well the meaning of Nonconformity, and, to the distress of the L.M.S. missionaries, a large separation has just taken place The malcontents have put up a big shed as a temporary measure and are going to build a stone church to cost £1,000."

A more misleading series of statements could not well be penned. If our missionaries *are* in bad odour, it is only with a few bad people, who resent the stand they have taken in defence of the purity of communion.* The native Christians generally —and, indeed, all right-thinking Malagasy—are as friendly with them as ever. So much for the first statement. As regards the second, one hardly knows what to say. Does the writer intend to imply that "the meaning of Nonconformity" is sympathy and open identification with immoral men (for that alone occasioned the separation referred to), or does he write in ignorance of the circumstances ? In the former case, his lack of Christian charity and ignorance of church history : in the latter, his untrustworthiness, will strike the thoughtful reader. "The distress of the L.M.S. missionaries" was not due to the nonconformity of the Malagasy, but to their deliberate siding with an adulterer. The "large separation" was never more than a section of one out of many hundred congregations under the care of the Society, and, happily, even that is rapidly diminishing, and the more worthy people returning to their old home. Of the project to build a stone church we have no tidings whatever. That may be dismissed as a worthless rumour. A letter embodying the above has been sent to the editor of the *Parkstone Reminder*, with a request to him to do the Society the justice of inserting it.

EDITOR.

* "It has been necessary to dissolve the mother church meeting in the memorial building at Ambatonakanga, on account of the proved and long-continued immorality of its pastor, and the unwillingness of the members to take any action against him. Fortunately, the building is one of the few which belong to the Society, so that the Mission were able to take action in a way which would have been impossible had the church been, like most of the others, entirely independent. After purging the church-roll of the names of those who were manifestly unworthy of membership, the church was reconstituted, and the vindication of purity of communion thus given will ultimately prove for the furtherance of the Gospel."—*The Society's Annual Report for* 1894.

FROM the *Peking and Tientsin Times* of June 16th we learn that the friends of the late Dr. F. Roberts have decided upon a "Roberts Memorial," to take the form of a new operating room to be erected on the London Mission Hospital premises, Tientsin. Such a room is greatly needed, and the *Peking and Tientsin Times* thinks no more fitting tribute to the memory of Dr. Roberts could have been thought of. Mr. Edmund Cousins has consented to act as hon. treasurer in connection with the Fund opened for the purpose. Should any friends in this country wish to contribute to this "Memorial," the Foreign Secretary will be happy to receive and forward their donations.

THE S.V.M.U. AT KESWICK.

AS I stepped on to the Keswick platform on Monday, July 23rd, 1894, the first thing that caught my attention among the moving crowd was one of our college hat bands bedecked with gorgeous red letters, S.V.M.U. During the course of the week these four letters began to appear in all sorts of unexpected places, on hats, caps, jackets, sleeves, waistbands, and elsewhere. They were naturally a subject of much mystery and inquiry. One friend remarked—rather pointedly, as I was wearing the badge myself—that it probably signified Sedition, Violence, and Murder United. Its real meaning is happily not quite so revolutionary: the initials stand for Student Volunteer Missionary Union.

Some may be no wiser yet! Well! it signifies a movement which was started some years ago in America, and was the banding together of those students in the universities and colleges who were willing to become foreign missionaries at the end of their course. In America there are some 5,000 volunteers, some 700 of whom have already gone forth "to the fields already white unto harvest."

Of later years the same movement has been extended to the colleges of Great Britain and Ireland, and even to France and Germany. The pledge is very simple: "I purpose, if God permit, to become a foreign missionary." The Conference was held this year after the Keswick Convention week, which made it a little later in the year, but enabled more students to attend. During the week there were about 200 volunteers present as well as other students. I would suggest that *every* student should try to come next year. They will find it of great help.

The subject of establishing an Inter-collegiate Union was brought forward, discussed, and taken up most enthusiastically by all present. The S.V.M.U. will become a branch of this wider organisation. Its object is to deepen the spiritual life in our universities and colleges; to win our fellow-students for Christ; to guard the weak among us, and to strengthen each other by fellowship and communion.

Our meetings together were most helpful and stimulating. The addresses, which were intensely practical, will long remain in our thoughts, and we trust, through God's Spirit, bear rich fruit in our life both at college and elsewhere.

Will you re-read the name of our organisation, Student Volunteer Missionary Union? Hundreds of students (men and women) volunteering to take God's message of love to those who are ignorant of it, and yet who are crying out for love, and none but Christ's can satisfy them; and our Society (as well as others) has to say to us: "Stand back, we cannot let you go. The churches *will* not authorise us to do so." Why should not friends who are not able to go themselves volunteer to give so liberally that none who are willing to go should be prevented from going at the Master's call? A volunteer fund for God. Oh! how selfish we are to take all God's love and grace and keep it to ourselves; and yet it is written: "It is more blessed to give than to receive."

One lady speaker suggested at one of our meetings that S.V.M.U. stands for Such Vast Multitudes Unreached. Do you not hear their cry, and will you not at least reach one?

A cry as of pain comes again and again,
Oh! what shall the answer be?

By One of the Volunteers.

FROM THE SECRETARY OF THE WATCHERS' BAND.

IN view of the lamentable war which has broken out between China and Japan, there will be much anxious thought among all friends of Missions as to how far the position of the missionaries and the prospects of the work in both countries may be affected by it.

In accordance with the arrangement of our own Society's mission-fields, we are called upon particularly to remember China in our prayers in the second week of every month. Special urgency will therefore attach to the petitions of all our "Watchers," and of other friends at this time, that the missionaries may be preserved through abounding dangers—"our God whom we serve is able to deliver"—and that all needful wisdom, grace, and strength may be given to them.

On behalf of the native Christians, let us earnestly supplicate that they may be kept steadfast amidst all temptations, and that the trial of their faith, though it be tried with fire, may redound to the praise and honour and glory of Jesus Christ. May we not also plead that, if it be God's will, the conflict may be speedily brought to an end, and that all events may be overruled for the extension of His Kingdom?

We are concerned in relation to the dark clouds which gather about China just now, but there are also precious gleams of sunshine which should lead us to "thank God and take courage." In an opportune letter just received from the Rev. J. Sadler, of Amoy, our esteemed friend says: "There is one proof of progress fitted to encourage 'Watchers'—viz., the tendency of Chinese Christians to prayer. They *can* pray. This experience of the new life seems more natural to them than any other. . . . United prayer is readily valued; and it is remarkable that even women as well as men are, if encouraged, willing to pray with fellow-believers."

He continues: "Evening prayer at the chapels is an institution. . . . Once a month the Christians of all denominations gather together to receive information from all quarters of the spread of the Kingdom. . . . Thus myriads of prayers are ever rising to the throne of God, and every one of these being called out through Divine mercy, is a promise. The answers may come, as in the case of Israel, in connection with severe experiences; yet surely the longed-for government of the perfect King of Righteousness is already commenced. May this great purpose fill the hearts and minds of all Watchers!"

James E. Liddiard.

NEW BRANCHES.

Country.

Branch.	*Secretary.*
Bexley Heath	Mrs. F. A. Wilson.
Castle Cary	Miss Margaret Coombs *(pro tem.)*.
Eastwood, Notts.	Mr. Geo. Hill.
Egerton	Miss Ethel E. Shilston
Kettering (New Church)	Miss Nellie Cox.
Northampton (Victoria Road) ...	Miss H. M. Knibb.
Southsea (Christ Church)	Miss Clara Buswell.
South Shields (Ocean Road) ...	Mr. Harris Reid.
Winchester	Miss Lydia Gifford.

THE PACIFIC IN 1795 AND NOW.

THIRD PAPER.

By Rev. S. Ella.

IN the former papers a brief sketch was given of the commencement of missionary operations in the Pacific, and of their growth and extension since 1796. During the past century throughout the vast expanse of the Pacific the Gospel of God's grace has been conveyed from island to island, and from group to group, extending from America to New Guinea. In this glorious work of evangelisation the greatest victories have been achieved by the agents of the London Missionary Society, who, under the Divine guidance and blessing, have been the means of Christianising and civilising the Georgian and Society Islands, the Paumotu and Austral Islands, the Hervey Group, Samoa, Niué, the Tokelau, Ellice, and Gilbert Groups, and the Loyalty Islands, and many isolated islands in their respective vicinity; and they are now carrying forward successful mission work on New Guinea and the islands of Torres Straits. The Wesleyan Society also has seen efficient work done by its devoted missionaries—British and native—in New Zealand, Tonga, Fiji, New Britain, the eastern part of New Guinea, and the Louisiades. The Australian Board of Anglican Missions is engaged in New Zealand, Bank's Islands, Santa Cruz and the Solomon Groups, and also on New Guinea. The American Board of Missions has its field in the North Pacific, extending from the Sandwich Islands to the Caroline Group. The Presbyterian Society occupies the New Hebrides.

HEATHEN RAW MATERIAL.

Having viewed the progress of the various missions in the Pacific, let us now survey the practical results and the developments of Christianity and its civilising influences among these once dark and degraded races. The contrast of the present with the former condition of these islanders is truly marvellous, and must call forth from every thoughtful and devout mind grateful praise to Him whose "holy arm has gotten Him the victory." To view aright these great changes it is necessary to take our standpoint, not from a high spiritual altitude, but from the depths from which these people have been raised, in order to understand rightly what has been gained, and what is still defective or lacking.

The beneficial changes effected in the *social life* of the natives are clearly defined. Here, as elsewhere, Christianity has remodelled the domestic constitution, and placed it entirely on a new basis. Polygamy is abolished, and infanticide, formerly so prevalent, is now thought of only with horror and abhorrence. The marriage tie is respected, and the women are no longer slaves of lust and beasts of burden. The children are reared with more intelligent affection, and, for the most part, with earnest regard for their spiritual and moral welfare. The aged and sick and infirm are well cared for in their families. There are no poor or destitute amongst them. The family circle dwells in decently constructed and well-regulated homes. The innate indolence of the natives has given place to industrial pursuits, and in several instances to the acquisition of industrial arts. Many of the natives have become useful mechanics. The men are now able to build and furnish with their own hands comfortable dwellings, and they are also frequently engaged for the same purpose by the white settlers. The women make decent clothing for their families, and all are well clad. In the eastern islands the natives can build small sailing vessels, on good models and well constructed, and man and navigate them themselves. They carry on trading operations with distant islands, and occasionally sail to South American and other ports. This commercial intercourse forms but a small part of the trade done in the islands. Ships and steamers of large tonnage visit the islands every month, with goods and merchandise representing several thousand pounds' worth, and convey thence native produce to a much larger amount. Merchants, traders, and planters carry on extensive business operations among the natives, whose wants formerly were few and easily supplied from what the land almost spontaneously produced. Now, however, under the progress of civilisation, their wants are increased, and their energies aroused to provide means for supplying them. Their reception of Christianity has not only produced a change of heart and character, but it has also vastly improved their social and domestic condition. To a large extent the natives are developing European tastes and habits

These important changes in the social habits of the people have produced also a complete revolution in their *political life*. The civilising process of Christianity required a thorough alteration in their methods of government. One of the great changes was to abolish war, and substitute in its place peace and the majesty of law. This was not speedily or easily effected ; the war spirit is inherent in the heathen mind, and cultivated from childhood. Mutual destruction occupies their thoughts continually, and is pursued with deep cunning and keenness. Human life is held very lightly ; no quarter is expected or given ; neither age nor sex is spared. Many districts and whole islands were depopulated in the exterminating wars of these savage tribes. Now the plains once appropriated as battlefields are inhabited and cultivated. Chiefs formerly possessed very little power or authority except in time of war. Every tribe had its own chief or chiefs, but they could hardly be said to govern, for every man was a law to himself and did what was right in his own eyes. Superstition and the *tabu* system were the controlling powers, and the idolatrous and sanguinary priests held chief sway. The oppressive acts of the conquerors and the slavish condition of the conquered rendered life intolerable. Christianity has entirely changed this wretched state of things, and brought to the people the blessings of peace and goodwill. Chiefs now rule with nobler purpose, and the people yield them more regard and obedience. Laws, founded on just and equitable principles, and adapted to their peculiar circumstances and surroundings, are exercised with beneficial effect to the advantage of all. In a few instances the laws are mixed with some of a puerile and vexatious character.

A CHRISTIAN TEACHER AND HIS WIFE.

Several groups have been brought under European control. In 1844 the French Government, at the instigation of Romish priests, established what was termed a protectorate on Tahiti. The aggressive and tyrannical manner in which this was effected is a matter of history. Since the death of Pomare the whole of the Society Islands have been brought under French rule. This movement has led to the withdrawal of the agents of the L.M.S., and the group is now occupied by French Protestant missionaries from the Paris Society. France has also annexed the Marquesas and the Paumotus, and New Caledonia and the Loyalty Islands, and has set up a claim to the New Hebrides. Britain has annexed the south-eastern portion of New Guinea, with D'Entrecasteaux and Louisiade Groups, and the islands in Torres Straits, the Hervey Group, and the Ellice Islands. Germany holds the north-eastern side of New Guinea, New Britain, and the Caroline Islands. Samoa has recently been under a joint protectorate of Britain, Germany, and America ; but, for many obvious reasons, this tripartite government is not likely to be long continued, being found unworkable.

Tahiti, Fiji, Samoa, and the New Hebrides have now a large foreign population ; for instance, Tahiti, with a native population of about 7,000, has a settlement of some 1,400 Europeans, upwards of 900 natives of other islands, and 400 Chinese. This admixture of foreign elements is far from advantageous to the moral welfare of the natives, and many pernicious and demoralising influences are at work.

The *religious* change in the condition of the South Sea Islanders is that of the most vital importance, and that by which the social and political improvement has been effected. The abominable system of idolatry and debasing superstitions prevalent in the islands held the people in slavish subjection to the prince of darkness, and moulded their minds and conduct in accordance with the malignant principles of their evil system. What could be expected from a people whose chief idols were Hiro, the god of thieves, and Oro, the god of war and murder? The idols have long since perished, with the exception of some spared for missionary and other museums. Christianity is now established in all the groups, from Tahiti to New Guinea. Several islands in the west and north-west have yet to be brought under the benign sway of the Redeemer's Kingdom. When we view the feeble agency by which this marvellous change has been effected within the present century, we must recognise the powerful, all-subduing work of the Holy Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

The Christianity of the natives in many parts is characterised by much fervour and energy and devotedness ; and, although there is yet wanting the bright spiritual intelligence and earnest consistency the missionaries long to

see more general, many of the converts manifest in their lives as well as profession evidences of a new birth and consecration to the service of the Lord. Every town and village possesses a suitable place of worship and school-house, erected by the free labour of the natives. The people generally have shown their appreciation of the blessings of the Gospel by their liberality, not confined to sustaining the work in their own localities, but also in their contributions to the missionary societies, to help forward the good work in other lands. Their contributions for Christian work last year amounted to the sum of £4,266. The missionaries everywhere receive pleasing marks of the grateful regard of the people among whom they labour, and the native pastors and teachers are liberally supported. Native agency is one of the most pleasing and effective means for carrying on the work in the Pacific. The devout lives and devoted consecration of these men and women, who readily forsake all to follow Christ, commands our warm approval and thankfulness. To these native Christian workers we are largely indebted for the rapid and widespread extension of Christianity in this part of the globe. Their devotedness, deep consecration, earnest faith, and patient endurance should stimulate many in our churches at home to "go and do likewise." The number of British missionaries of the L.M.S. now engaged in the South Seas is 26 ; native pastors, 361 ; teachers and evangelists, 266 ; church members, 14,267 ; adherents, 42,046.

Schools and other educational institutions form a large and valuable part of missionary machinery. Remembering the Divine command, "Go, and *teach* all nations," the missionaries have always recognised the great importance of education as a moral and spiritual factor in their labours. The work of the Christian teacher, in elevating and purifying the minds of the people, young and old, takes a prominent position in missionary service. Secular knowledge is imparted as fully as it can be received, but it is subordinated to the spiritual. Day-schools and Sunday-schools exist in connection with all the churches. For every mission there is founded an institution for training native teachers and pastors for home and foreign work. From these the native pastors, evangelists, and school teachers are drawn. The missionary wives labour diligently in educational work, and there have lately been added several single ladies who have devoted themselves to this sphere of women's work. In the various fields of the L.M.S. in the Pacific the schools number 523, with an aggregate of 13,594 pupils. Sabbath-schools, 280 ; scholars, 13,323.

The translation of the Scriptures into the many languages of the Polynesian people has commanded the earnest attention and learning of the missionaries as a primary duty, and has been crowned with most gratifying results. In the early mission-fields of the Pacific the complete Bible has been translated and printed in several languages of the peoples of the different groups, and the New Testament and Psalms and other portions in the later missions, and the work is still progressing. The British and Foreign Bible Society has rendered ready and liberal aid in printing the Scriptures for the respective missions. As the books are generally sold to the natives at a price sufficient to cover the expense of printing, the Bible Society, in most cases, has been recouped for its outlay. In addition to the Scriptures many other books have been printed for the natives.

Looking back on the great career of the London Missionary Society in the Pacific during the century, and reviewing the present condition of the Polynesians, we see much to fill the heart with gratitude and praise to the Divine Head of the Church for what has been accomplished, and much to encourage and stimulate us to further effort for the evangelisation of all the tribes of the Pacific islands. There still remain much to be done, and many lands yet to be possessed. We need—and daily feel more and more our need—the quickening power of the Holy Spirit to animate the native churches with purer life and more vital godliness. "Brethren, pray for us, that the Word of the Lord may have free course and be glorified, even as it is with you."

STATISTICS OF L.M.S. MEDICAL MISSIONS.*

	Male Med. M's'naries.	Female Med. M's'naries.	In-Patients.	Out-Patients (exclusive of return visits).
CHINA :—				
Hong Kong ...	1	—	727	10,010
Chiang Chiu ...	1	—	301	13,145
Hankow ...	1	—	549	4,575
Wuchang ...	1	—	25	1,726
Hiau Kan ...	1	—	16	900
Chung King ...	1	—	46	3,000
Tientsin ...	2	—	649	8,480
Chi Chou ...	1	—	237	4,964
Peking	1	—	56	8,911
	10	—	2,606	55,711
INDIA :—				
Jiaganj † ...	—	1	—	—
Mirzapur † ...	1	—	—	—
Jammulamadugu	1	—	—	5,251
Neyoor	1	—	992	32,294
	3	1	992	37,545
MADAGASCAR † ...	1	—	—	—
CENTRAL AFRICA	1	—	—	2,889
SAMOA ‡	1	—	—	—
	16	1	3,598	96,145

Total medical missionaries, 17. Total individual cases treated, 99,743.

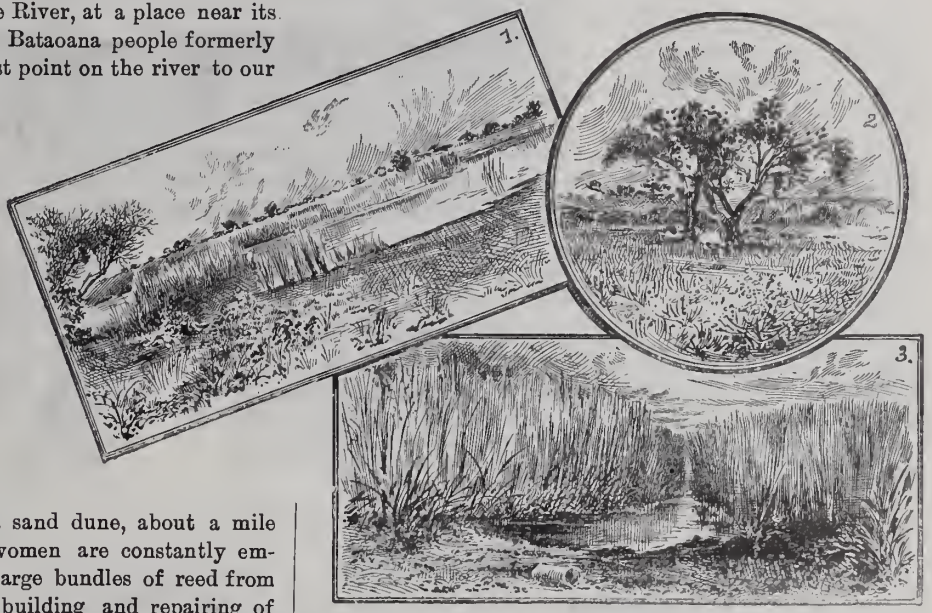
* No note is here made of the extensive work being done by medically qualified wives of missionaries and by several fully trained missionary nurses, nor of the enormous number of simpler cases which most missionaries are compelled to undertake the treatment of, where professional aid is not available.

† New. ‡ No returns.

LAKE NGAMI VIEWS.

THE Rev. A. J. Wookey has kindly forwarded a number of views illustrating the conditions of native life near Lake Ngami, the Society's newest South African station.

No. 1.—A view of the Botletle River, at a place near its junction with Lake Ngami. The Bataoana people formerly lived here, and as it is the nearest point on the river to our station at the Kgwelu Hills, we are hoping that the people will come back again, as they seem inclined to do, to their Matlotla, or old habitation. The river here is wide, and, for a wonder, is clear of reeds on both sides for a short distance.



No. 2 is a section of the Bataoana town. The huts are mostly of reed, and are clustered thickly together. Many of them belonging to the servants and slaves are miserable places. The town is built on a sand dune, about a mile from the Teoge River. The women are constantly employed in cutting and carrying large bundles of reed from the river to the town, for the building and repairing of their houses and fences. The frame-work of some of the better houses is of wood. There are a few very nice large huts.

No. 3.—A passage through the reeds on the river for a ferry for canoes. You may often walk for miles along the river by reeds like this. The clear stream is beyond, enclosed by reeds on both sides.

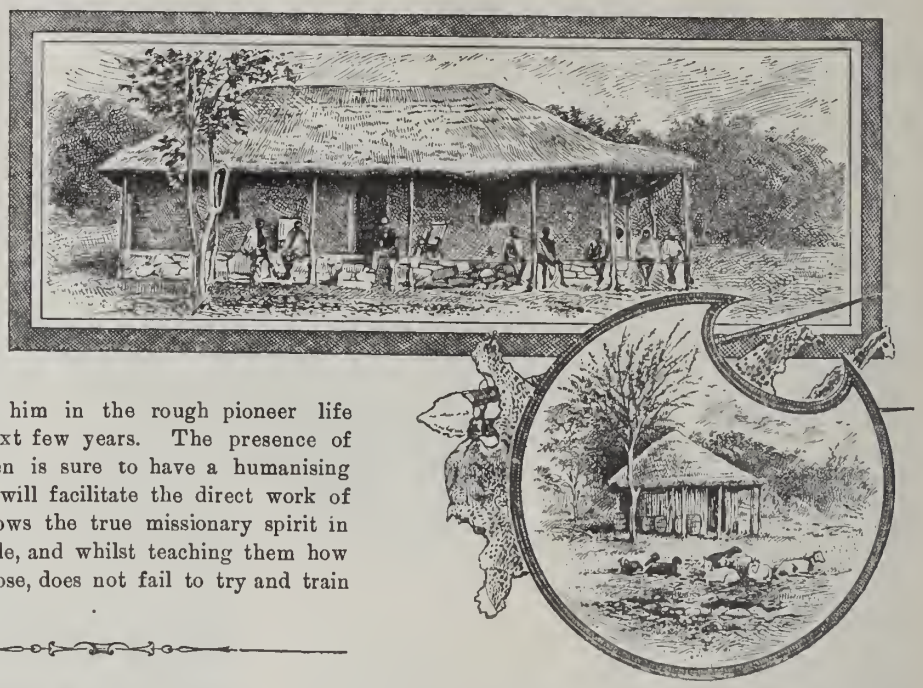
No. 4.—A new house in its first stages, being built by the Sekgomi chief of the Lake Ngami district, and of the Bataoana tribe. After paying us a visit at the hills, and seeing our new house, he returned and set about having one built like it in shape. Mr. Reid made him a door for it. The walls would be of reed fastened to the wood frame, and plastered over with clay. The two men in the front are sitting on an old canoe. These old canoes are used as sleighs, and drawn by oxen over the sandy country instead of carts and wagons; though the latter are also coming into use.

No. 5.—A village of reed huts close to the shore of Lake Ngami. The people are women and girls of the Makoba tribe, who live very largely by fishing. They possess canoes, and fish with nets made of the bark of the baobab tree, as well as with lines and spear, and with traps. The Makoba are generally found close to the river and in the marshes, and are expert in the water.

No. 6 is a view of our house which we put up at the Kwebe Hills. On our first arrival there we had to chop our way for a long distance, and to make a clearing on the hill-side in the thick bush for our homestead. We made bricks, cut down trees for woodwork, did the building and thatching with the help of the men seen in the front of the house. Mr. Reid sits in the centre on the verandah.

No. 7 is an out-house, built on the plan of the Bechuana houses down south, and will be a useful place as a store-

room. Our few goats are lying down in front of this round house.



The new Mission is still in its infancy, and these are early days for prophesying its future. Still the encouragements are promising. Mr. Wookey is now on his way back to the Lake, accompanied by Mrs. Wookey and two of their children, who left England five months ago to join him in the rough pioneer life he will have to live for the next few years. The presence of a missionary's wife and children is sure to have a humanising influence upon the natives, and will facilitate the direct work of the Mission. Mr. Reid, too, shows the true missionary spirit in all his intercourse with the people, and whilst teaching them how to use their hands to better purpose, does not fail to try and train them to serve the Saviour.

MISSIONARY SHIP MEETINGS ON THE SANDS.

THE experiment of holding missionary ship meetings for children at holiday resorts has, so far, proved a decided success. The scheme was a novel one. It included the mapping-out on the sands the plan of the South Sea Island Missions, exhibiting and launching in a large pool of water the model of the new missionary steamship, and explaining in a story bright and brief the work that the missionary ships have done and are expected to do. In addition to this there was to be a short service of appropriate hymns and prayer in which all the children should unite. Such was the programme. At the first, those who undertook the services were somewhat fearful as to the possibility of carrying out such a scheme, and, as usual, would-be friends warned them of the many difficulties in the way ; but all their fears speedily vanished as they proceeded with the work. Every meeting that was held seemed to inspire new confidence, and the only regret now seems to be that owing to lack of time and opportunity they have not been able to continue the movement so happily begun. In nearly all the places visited the children rallied in large numbers. Boys and girls who happened at the time to be digging in the sands listlessly and aimlessly fell in with the idea of planning out the map of the South Sea Islands, and speedily began to use their spades to good purpose. The boys, of course, were all absorbed in the model of the ship, and what they saw made them eager to know all about the *John Williams*, both the old one and the new. It was most interesting, too, to mark the way in which those who at first regarded the proceedings with evident suspicion, and contented themselves with standing at the outskirts of the crowd apparently unconcerned, gradually gained confidence and became interested, joining with manifest heartiness in the singing of the last hymn.

The chief feature of the meeting in each case was the address given by the Rev. A. E. Claxton, of Samoa. Mr. Claxton proved himself just the man for the work. Taking his stand by the mission ship flag, near to the heap of sand indicating the Island of Samoa, and pointing to the sand heaps that had been made by the children, and on each of which was placed a flag indicating the name of the island and the missionary at work there, he briefly explained what had been done in each group of islands. Beginning with the first Mission in the Society Islands, he went on to describe the development of the Mission in the Samoan group, briefly touching on the story of John Williams' life and his martyr dom on the Island of Erromanga, an island indicated by a red flag erected on a small sand-heap. The most impressive part of Mr. Claxton's speech was that in which he dealt with the heroic spirit of self-sacrifice manifested by the South Sea converts, illustrating it more especially by the New Guinea Mission. The statements Mr. Claxton made as to the delays in the navigation of the sailing ship arising from calms and contrary currents, and the necessary risks involved thereby, made evident to all the absolute necessity there had been for the substitution of steam for sailing power.

The addresses were full of information, and it was manifest by the manifold inquiries made at the close that many had become interested who hitherto had known nothing of the Society's work. There were also numerous applications

for the leaflets and hymn-sheets, so much so that the supply was utterly inadequate to meet the demand.

Thus, so far, the expectations of those who undertook this service have been fully realised, and they feel assured that the Society will act wisely if next year and subsequent years it continues these gatherings on a more extensive scale and with a better organised plan of procedure. They would also venture to suggest that meetings on somewhat similar lines should be held in all the Sunday-schools either on the week evening or the Sunday afternoon during the winter season. The model of the new s.s. *John Williams*, which is now being prepared for this purpose, will, wherever it is exhibited, form a very good object-lesson on which to base an address, and the hymn-sheets containing the missionary ship service will supply appropriate hymns and passages of Scripture. STANLEY ROGERS.

MISSION WORK AT "THE PALACE OF TRUTH."

By Rev. W. E. McFarlane.

A MISSIONARY ought to find very little employment for his efforts in a Palace of Truth; but the Mongol village that boasts of this name is neither conspicuous for its palatial appearance nor for any great fondness for truth on the part of its inhabitants. I stayed there a little time, and can testify to a much greater fondness for receiving medicine gratis, inspecting a foreigner's goods, making holes in his paper windows, and generally amusing themselves at his expense. Though itself but a small village, it is the seat of a Mongol prince, and the capital of his little kingdom, and in it and the surrounding villages, which are numerous, the Mongol element very largely predominates over the Chinese. It is situated about three days' journey north-east of Chao-yang, very prettily in the angle of a river and its tributary, encircled by mountains, and with sloping commons about it, and a good sprinkling of trees. It contains a Mongol Yamên, a few Mongol and Chinese soldiers, three inns, and one or two shops. The Mongols here seem to have held their own against the rebels of two years ago, and the houses and temples are intact. Of the latter there are three, very finely built, with some five hundred lamas in attendance. Every one who has no merit of his own seems to set up as a distant relative of the prince. At first this personage impresses you with a certain amount of respect, especially when you are requested to dismount in passing the entrance of his residence; but when, once a day, some half-starved individual comes along and says he is a distant relative of the prince, your reverence for his greatness begins to diminish. He appears to be quite an autocrat, and rules with exceptional severity. The slaves of his household, I was solemnly told, get a beating all round every eighth day, whether they want it or not, just to keep them up to the mark. The Mongols all stand in awe of him. Offence to the prince, loss of land or other property, persecution from their families, and boycotting by their fellow-villagers await most Mongols who forsake their idols and become Christians. With the lamas (priests) the case seems even more hopeless, as their existence is bound up with that of the temple in which they serve, each lama being so much essence of Mongol Buddhism. But greater, perhaps, than any outward hindrance is the Mongol's superstitious and sensual nature; the greatest barrier to their becoming Christians is, after all, within themselves.

I lived a fortnight in the "Palace of Truth," dispensing medicine, and preaching every day, and occasionally giving magic-lantern exhibitions. The latter took place at night in the open air, and were attended by Mongols from miles round. They were doubtless the most popular element in my visit. I worked the lantern with cold fingers, a military friend kept the course clear with a stout stick, and my boy explained the Scripture and European slides. A kangaroo was regularly advertised as an English rat, and a highly coloured kind of bird became a specimen of an English barn-door fowl. At the end of one exhibition a Mongol offered to join the Jesus religion if I would only allow him to work the missionary lantern!

As no foreigner had ever visited this place before, I was an object of no small curiosity. I don't think I had a solid half hour to myself (out of bed) from the time I set foot in the inn till the time I left. As I consider it a part of a missionary's duty to enlighten the eyes of the heathen as well as their hearts, I always allow a free inspection of myself and most of my goods to any well-behaved audience. For the first few days, after dispensing from directly after breakfast till nearly noon, I was "on show" for the rest of the day. My paper windows soon looked as if a dynamite explosion had taken place not very far away. The wearisomeness of being continually gazed at is difficult to imagine. How Gilmour endured it for months at a time I can't think. A ride out at noon was the only respite during the day, but this was so alarming to the Mongols, that I had to proceed cautiously, and at first keep within view on the common. That I should go out simply for exercise was not to be believed by people who didn't believe in exercise, unless it took the shape of working their lower jaws. I was supposed to be ruining the "fêngshui" of the place, and calling down untold disasters from the gods.

Their opposition to foreigners was not concealed. I was plainly told I should be turned out directly the prince came back from Peking. Then the lamas of a great temple ten miles away said they were coming to do this much for me if I didn't clear. Only once I had a little trouble, when a rude lama tried to force his way into my room during dispensing time. A few pieces of mortar were thrown at me by the crowd (come to ask for medicine gratis!), but a military official came along and restored order.

The big temple ten miles away, just mentioned, I visited

with my boy one day, and the lamas there proved true to their word. This is one of the largest temples in Inner Mongolia, with 5,000 lamas in attendance, 3,600 of whom are engaged in temple service. After looking round the temple buildings (we were not allowed inside), a large crowd of lamas gathered in their yellow robes, and began to get noisy. Our horses were in the yard of a lama's house, and we quietly untied them and walked off. The lama, by the way, wouldn't take any money for his kindness in looking after our beasts. His house and yard didn't belong to him. "They belong," he said, "to Buddha, and no one else." However, he became Buddha's treasurer to the extent of 500 cash, and without much persuasion. The crowd getting noisier, we got on our beasts, and made haste slowly. A few stones, bits of mortar, and wood then began to rain around, and my horse was struck several times with a stick. By turning rapidly round once or twice, and making as though I would charge, the crowd fell back, and enabled us to get away without any further trouble. They continued to call out "Kill them," but no one had courage enough to try.

Despite opposition, however, my first stay at the "Palace of Truth" was not without encouraging results. The number of patients each day averaged about seventy, and they generally listened very attentively as we preached to them at intervals during dispensing. I should have been better understood if I could have spoken to them in Mongol, but most of the Mongols of this place can make themselves understood in Chinese. The last few days my medicines gave out, and I had to fall back on tooth-pulling. A few successfully drawn teeth brought me all the rotten stumps of the district to practise upon. Amusement ran high as everyone egged his neighbour on to come forward and provide sport for the community, but hadn't courage enough to come himself.

I found one Christian here when I arrived. He is the prince's watchman, and though in appearance and dress a beggar, a brave and loyal heart beats beneath his rags and shines through his dirty face. For five years he had not seen a fellow-Christian—he was several days out as regards Sunday—yet this solitary witness for Christ, in one of the high places of idolatry, had so maintained his Christian character as well as his faith that he was respected by all, and looked upon by the prince as the steadiest and most reliable servant he had. He has been the means of so interesting the Chinese schoolmaster and tutor to the prince's two boys in Christianity that he wishes to be baptized and to confess himself openly a Christian, which he is already at heart.

At Kuli'sh, two days north of this place, I came upon another solitary Christian amongst a large Chinese population, and overjoyed to look once more into the face of a fellow-believer. Probably neither of them do much actual preaching, but their unswerving loyalty to Christ, and the silent testimony of their Christian lives, have poured forth a daily eloquence easily understood by all, and more forcible than many sermons.

One day our hearts were rejoiced to see a young Mongol come forward and wish to have his name entered as an inquirer. He appeared to be quite sincere in his wish, but his notions of Christianity were very fleshly, and when I asked him if he were willing to suffer persecution on account of his faith, he said he'd like to know who dare persecute *him*; he did as he pleased in his own house. He was, by the way, one of the prince's "distant relatives"—I'm afraid a not very promising case. The prince's carter (also a Mongol) wished to become an inquirer, but he failed to attend any of the services we held every evening in my room.

The schoolmaster, Ni, however, and a Chinese barber, came regularly, and the former much enjoyed reading the "Pilgrim's Progress." The latter showed very crude notions about Christianity, but he said: "If there's anything I'm doing now that I ought not to be doing, if you'll tell me what it is, I'm quite willing to give it up." I thought this a good start. "If any man will *do* His will he shall *know* of the doctrine."

Three other Chinamen also came forward and expressed themselves as anxious to join the Jesus religion. Thus the Chinaman, as is ever the case, is far more ready to accept the truth than his more timid and ignorant brother the Mongol. Though we repeatedly tell them this is not a foreigner's doctrine, but God's, they fear the foreigner's influence. A Chinese sect, it seems, at the time of the rebellion, made many Mongol converts in these parts, but afterwards turned against them and joined the insurgents. They fear the same of us, they say, though we never cease to proclaim the fact that we have come, on the other hand, in the interests of peace and goodwill.

In fear of their prince, and in the grip of a vast and powerful religious system, enslaved by superstition and corrupted by vice, the outlook for the Mongols is anything but hopeful. But our faith is in One with whom all things are possible, and even the "Palace of Truth," under the influence and working of the Spirit of Truth, may come some day to be more worthy of its beautiful name.

WEEKLY PRAYER MEETING.

IN accordance with the announcement in our last issue, a weekly prayer-meeting now takes the place of the monthly meeting. Owing to the absence from London of so many people during the month of August, the attendance was scanty; but it is hoped that, with the return to town of the Directors and other friends of the Society, there will be a large increase in attendance. Will our readers kindly note that the meeting will be held each Monday from 12.30 to 1.30 in the Board Room at the Mission House, 14, Blomfield Street, E.C.? For the first two weeks in September the following are expected to preside—viz.,

Monday, September 3rd—Dr. Bradford.
" " 10th—Rev. R. Balgarnie.

All friends of missions will be cordially welcome. Tidings from the foreign fields will be given, also information concerning the progress of the Centenary Celebration work at home.

Notice to the CHRONICLE'S *"Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.*

CHINA.

THE WAR IN COREA.

UP to the time of going to press no direct intelligence has reached us from China as to the struggle now taking place. The last letter from Tientsin contains no reference whatever to the war.

THE BLACK PLAGUE.

THE black plague is still continuing its ravages in Hong Kong. For a while it seemed to yield to the measures taken, but has since broken out with fresh violence. The deaths are now numhering nearly one hundred daily, and some trades are half-paralysed. The streets are comparatively deserted at the busiest hour of the day, and over 50,000 Chinese have left our plague-stricken shores, while they continue to go daily. House after house may be seen standing empty, and very many of the schools are closed ; others working on with half the complement of scholars. We are suffering for the sins of many years back, during which wealthy landlords have owned disgracefully insanitary houses, into which they would not put their pigs, and have overcrowded them with Chinese at exorbitant rentals. The saddest feature of this sad time has been that of the soldiers who volunteered so nobly for the work of house-to-house visitation and cleansing of infected districts. Seven have already taken the dread disease while hattling with it, and one, a most promising young officer—Captain Vesey, of the Shropshire Light Infantry, who won medal, Khedive's star, and clasp in the Egyptian War—has fallen at the post of duty, and heroically given his life for us all. He was very highly esteemed by all his companions-at-arms. Our own church and other churches are putting up mat-sheds on an island, distant one hour by steam, which island is owned by our church members as a plantation company, a part of their "social wing." Here those of the Christians (and they are many) who have had to flee from infected districts, hope to find refuge "until these calamities be overpast." Mr. Pearce and Pastor Wong-Yuk-Ch'o are indefatigable in their work among and plans for the people in this their hour of need. From all accounts the condition of Canton seems to be improving somewhat. Brethren, pray for us. H. D.

A WEEK LATER.

THE offer of our local committee (in response to an appeal from the Government for more helpers) to close the London Mission hospitals, that the whole staff of both hospitals might throw themselves as an organised body into the work of nursing plague patients, was not accepted in its entirety until June 15th. On Sunday, June 17th, we came into possession of a convenient matshed, furnishings, and stores, and, late in the same afternoon, twenty-seven patients were sent to us, in less minutes. Several were already moribund, many in a state of coma, and others in mad delirium. That night was a time of horror, and seven deaths occurred. Since then matters have gradually improved. Up to date (July 4th), during the eighteen days that we have been at work, one hundred and four patients have entered our Alice Memorial Hospital Branch Hospital, of whom nineteen remain in hospital, eighty-three have died, and one child, partially recovered when she came to us, has been discharged. Of the nineteen remaining in hospital, nine men and four women may be said to be convalescent, spending most of their time on beds placed for them in the verandahs of the hospital. At the present time, the average daily record of deaths from plague in Hong Kong is seventeen, but many cases are taken secretly to the Chinese mainland, and never reported at all. This has been a most trying time, but, if our hopes are fulfilled, we expect to have a percentage of recoveries that will compare favourably with the other hospitals. The sisters from the Italian Convent have sunk all minor differences, and came most willingly at Mrs. Stevens' invitation to swell the numbers of her voluntary nurses. Dr. Bailey, of the American Baptist Union, from Ki Tiu Chu, came down at the appeal of the Government, and has been working as Dr. Burton's colleague. He takes charge temporarily of the A.M.H. Branch Hospital from to-day, as Dr. Burton has, unfortunately, again broken down, and has left for Japan under medical advice. We are now threatened with a visitation of cholera, which is raging in Canton side by side with the plague. Hong Kong will be entirely changed when all this is over. More than 2,300 have died of the plague, and over 80,000 have left the Colony. Whole districts are to be razed to the ground or burned with fire, and many of our schools are utterly ruined. In shipping circles, hanks, business houses, &c., the depression is widely felt, and public and private losses will be widespread and very heavy. Many steamers pass by us altogether, and the homeward-bound mails refuse both passengers and cargo. H. D.

YUN-MUNG AND YING-SHAN.

MR. TERRELL and myself have recently returned from a missionary tour through the Yün-mung and Ying-shan districts. A few incidents may be of general interest, as showing how our work is progressing in that direction :—*Heathen Testimony to Christian Effort and*

Life.—Three or four miles from Yün-mung, resting at a wayside tea shop, we began to speak to the shop-keeper of some of the truths of the Gospel. He listened for a moment, and then said: "Oh, I know about that; Mr. Wang was here the other day, and was telling me." "What did Mr. Wang tell you?" we asked; and forthwith he proceeded to give us a very good digest of Christian truth. Mr. Wang is our evangelist at Yün-mung. He is a quiet man, steady-going, reliable, and, in his own way, earnest; yet, one has sometimes felt, rather lacking in aggressive energy. It was good to get this evidence from a purely heathen source, that he is not hiding his light under a bushel. Fifteen miles from Ying-shan we stayed to sell books at a small market town. A little crowd gathered around us, while at a short distance two men were standing discussing us and our work. I overheard a few sentences. Said one of the men: "You may say that this is all bad, but, if you carefully observe the conduct of those who believe this teaching, you will find that they are always good men." Where our friend had met with Christians I know not, but, wherever it was, that they had impressed him so favourably was a great cause for thankfulness.

TWO DAYS' WORK IN YUN-MUNG.

We spent two days—Tuesday and Wednesday, May 29th and 30th—in this quiet little city, and had some very good work. On Tuesday morning Mr. Terrell, accompanied by our venerable evangelist, Wei Teh-yung, went down the main streets preaching and bookselling, to the south and east gates of the city, while Mr. Deacon Wen and myself went on a similar expedition to the north and west gates. We got back to the chapel about mid-day to find that Mr. Wang had already done an hour's preaching there, and was ready to be relieved. So we took turns, and preached on to a steadily increasing congregation till five o'clock, and then the five of us went to a large space in front of the Confucian Temple, and each gave a short address to the 150 or 200 people who gathered around and listened quietly to our message. On the Wednesday we worked over the city again, very much as on the previous day, except that this time Messrs. Terrell and Wei went to the north and west gates, and Wen and I to the east and south. Each evening we had a service for the Christians, and we were glad to have conversation with some who seemed interested in the truth. Not a few who came into the chapel sat listening to one preacher after another for a couple of hours or more, and we noticed that some of our listeners of Tuesday were again with us, eagerly listening, on Wednesday. We sold over a thousand cash worth of tracts and gospels in the two days. One thousand cash is less than 2s. in English money, but to a Chinaman it means a good week's wages, and inasmuch as our sheet tracts are sold for one or two cash each, and even the larger booklets and gospels for eight or ten cash, it is clear that a fair amount of literature was put into circulation. Work of this kind inevitably disturbs the quiet flow of life in a little city like Yün-mung, where the passing years bring few incidents, and thought tends to stagnate. But no unfriendliness was shown to us or our work, and we can but pray that the Spirit of God may be present in power, and lead many there to an intelligent and whole-hearted decision for Christ, and to an apprehension of the fulness of life that is in Him.

FOUR BAPTISMS IN YING-SHAN.

We had looked forward to four or five days' work in Ying-shan similar to that in Yün-mung, but at the end of our two days' walk from the one city to the other (they lie more than fifty miles apart), Mr. Terrell had a touch of fever, so we judged it best to remain in Ying-shan only for a day and then travel as quickly as possible by chair to Teh-ngan to consult our good friend, Dr. Morley, of the Wesleyan Mission Hospital in that city, and from thence take boat for Hankow. Although our evangelistic work was thus cut short, we had a delightful service with the Christians, and had the pleasure of receiving three men and one elderly woman into the church. Two of the men, Fan and Fu, are silversmiths living not far from our chapel. I have long known them. The third, Tseng, is a cloth-seller living in the northern suburb of the city; while old Mrs. Leu lives seven miles to the south of Ying-shan. The main road to the city passes near her home, and a year or two ago, seeing two missionaries—Dr. John and Dr. Gillison—going to the city, she resolved, though over sixty years of age, to go and see them, and hear for herself what their teaching was. Hearing the Gospel once, she went to inquire again and again, and upon my last visit was recommended for baptism. At that time it seemed best to ask her to wait and learn a little more; but this time her knowledge was so good, and the testimony in her favour so strong, that we all felt she need wait no longer. The four were baptized on the evening of June 2nd. Our guest-room, which does duty for a chapel, was crowded with a congregation of Christians and heathen. They all made their confession of faith with a calm boldness and declared their determination to remain faithful, even unto death. We have good hope that all four are sincere believers, and pray that they may be kept true to their baptismal vow. The Ying-shan Christians have long been hoping to have missionaries resident in their city, and one of the first questions with which they greeted us was: "Have the pastor and doctor for Ying-shan reached China yet? Are they on the way?" We were sorry to have to say that they were not yet even appointed; and my chief reason for sending these lines is to ask that all who read them will join the Ying-shan brethren in the prayer that the right men may soon be found and sent to take up and develop the work in this most interesting city.

SIAO KIA TIEN

is a small market town sixty li (twenty miles) from the city, but within the district of Ying-shan. I visited it first on December 6th, 1892, and was, I believe, the first foreigner who had been seen in its streets. It happened to be market day, and I had a lively time. A mob at once surrounded me, and one man, clutching my clothes, led me to the town gate, and pointed me to begone. A moment afterwards there followed a pelting with big clods from a ploughed field, and when I at length got clear it was with a broken hat, a dazed brain, and with a bump on my head with which Nature had not thought fit originally to endow me. Eighteen months have gone by, missionaries and native Christians have passed through the place some few times, and our indefatigable friend, Lo Tsao-lung, the Ying-shan evangelist, has spent several days there at different periods. Now, for some months, we have been hearing that there were a few people in the town who were wishing to become Christians. But for Mr. Terrell's indisposition, we should have visited this town on our return journey, but, as we could not go, we asked our friends, Wei and Wen, the evangelist and deacon to whom I have already referred, to visit the place, spend a few days there, and report their impressions on their return to Hankow. Deacon Wen has now returned, and reports that he and Mr. Wei spent two or three days in Siao Kia Tien ; that they had seen several of the inquirers, who satisfied them as being sincere ; that those with whom they conversed had a fair knowledge of Christian truth ; and that two or three of them had the knowledge of mature Christians. He also brought with him a document containing a statement and an appeal drawn up by the inquirers. It begins by giving the names of fourteen men who desire, with their families, to enter the church, and then proceeds : "Our Heavenly Father, God, has caused the saving doctrine of the Gospel to be made known. We, the aforesaid, are all sinful men, without other hope of deliverance, but that we look to the Heavenly Father to pardon our sins. Having received illumination from God, I, Chang Kin-hai, desire to give my house, which consists of three sets of rooms, for the purpose of being made into a chapel. We would desire to do more, but, unfortunately, are without the power, and so would beg the pastors and evangelists to effect the alterations necessary to make the house suitable for a chapel, and to save the men of our neighbourhood. Originally we were all in darkness, but the light of the Holy Spirit has been granted for the illumination of our natures, for the pardoning of the sins of our neighbours, and for the dispelling of the folly of the men of our place. Believing in the Lord's Gospel, we desire to be united, as one body, together to bring forth good fruit in great abundance, and with one voice of praise to requite the Lord's boundless grace, and to show our gratitude for the benevolence and love of the pastors in caring for all members of the Christian Church, so that they dwell in peace and in joy. May the pastors have great peace ! As for the people of our Ying-shan district, may they be filled with the Holy Ghost day by day ! May the whole house of Mr. Lo enjoy peace and continue to make known the way of the Lord ! May those who hear the Word gain ever clearer views of the Gospel ! With sincere hearts we desire to enter the church." This document was drawn up during the first (Chinese) month of this year by all concerned. Messrs. Wei and Wen are convinced that the offer they make is a genuine one, and that they have no ulterior motives. One is always prepared for disappointment in the mission-field, and I can only give the document for what it is worth ; but there seems no doubt that a genuine work of God is going on in the neighbourhood. We shall hope to visit Siao Kia Tien this autumn. C. G. SPARHAM.

INDIA.

OPPOSITION AT SALEM.

THE Rev. W. Robinson reports the baptism of four adults in Yercand, and that four others are ready to declare themselves Christians. At the same time, Mr. Robinson points out that the labour and difficulty involved in these accessions are heavy. "It seems to me," he says, "harder to lead into the way of truth one man than it is to lead fifty. The inspiration of numbers is lacking, and the poor solitary one has to bear the persecution which the forty-nine others would share. Then it is very difficult for a solitary Christian in a heathen village to be more than a unit." In Salem town matters have quieted down at last. "Ever since the Hindu street preacher made his recantation in the public streets and in our church, our work in the bazaar has been like fighting with beasts at Ephesus. Open violence was resorted to one night, two of the preachers being beaten." Mr. Porter received his first stoning a few weeks since. "The experience," says Mr. Robinson, "is lively whilst it lasts, if the stones are not too big, as they sometimes are. Mr. Devasagayam has had a very trying time with these things, but I hope now we shall go on all right. It is, however, worthy of notice that when opposition becomes vigorous the truth prevails most. May it be so here."

APPEALING FOR A TEACHER.

EARLY in June a deputation from a village of 300 or 400 people waited upon the Rev. J. Knowles, at Pareychaley, to say that they all wished to become Christians, and asking for a teacher. They promised land for a chapel and school, and to put up a building and contribute as much as they could to the Mission. Mr. Knowles sent an experienced catechist, and now asks if some Sunday-school at home will not undertake to support him in this interesting work, at a cost of from £8 to £10 per annum.

MADAGASCAR.

A GREAT LOSS.

A WEEK ago many of us were present at the funeral of a much-respected native pastor, Rainizanabonina, the colleague of Andriambelo at Amparibe. He was present at Ambatonakanga on June 4th, when the Queen was there, and also attended a service on the following Wednesday, so his death came upon us as a sudden blow. I have long had a strong affection for this good man. He was steady and true, and of a bright and sunny disposition. Many a time have I listened to his prayers with delight and profit; and his regularity and fidelity in his pastoral duties were deserving of all praise. The church at Amparibe in his removal has suffered a very heavy loss. W. E. C.

C. E. SOCIETIES.

CHRISTIAN Endeavour societies are but a recent growth in Madagascar, as the first (at Ambohipotsy) was started in September, 1891. But from some recent reports printed in our newspaper called *Church and School*, I find there are now ninety-one societies, with 3,377 members. The older Christians are beginning to see the good there is in this movement to gain the young, as many are coming forward to join the church. We must keep the C.E. banner well to the front, with its motto, "For Christ and the Church," well in sight. W. E. C.

CENTRAL AFRICA.

FIRST CHURCH MEETING.

A BUDGET of letters from the Lake Mission arrived on July 28th reporting all well. The Rev. D. P. Jones and Mrs. Purves had reached Chinde safely on July 28th. The school at Niamkolo, conducted by Mr. and Mrs. Hemans, appears to be daily increasing. Since the beginning of the year the daily attendance has ranged from 130 to 150 children. The Rev. W. Thomas helps daily in the school. He has sent particulars of the first church meeting held at the close of another meeting which Dr. Mather had been holding from week to week for those who are anxious to know more of the truth. There are about sixty names on the register of this latter meeting, and, says Mr. Thomas, "it is our greatest hope." At the church meeting it was decided to make baptism the first step to full membership, and on May 6th four members of the Doctor's class were baptized, as well as Kalulu's firstborn child Duia. As Dr. Mather was about to remove to Fwambo for a time, to take Mr. Carson's place, while the latter proceeds to Lake Moero, Kalulu (of whom Mr. Thomas speaks very highly) read a beautiful speech on behalf of the people, referring to the Doctor's kindness in his acts of healing and his generosity towards them. Mr. Purves and most of the workshop men and boys were away building schools at two villages on the hills in connection with the location of the native youths referred to in "Personal Notes."

THE *Church at Home and Abroad* states that the present Armenian agitation in Turkey is largely inspired by Armenian societies outside of Turkey. Evangelical missions in the Turkish Empire have neither inspired nor encouraged these revolutionary schemes. Missionaries are not parties to the movement, nor do they sympathise with it or its methods. While no doubt the Armenians have grievances, yet it is pure folly for them to institute any revolutionary agitation when they are utterly at the mercy of the Turkish authorities. The most hot-headed agitators are those who are safely away out of Turkey, and the unfortunate Armenians who reside in the Empire have to bear the suffering which must result from the repressive measures of the Turkish Government. It is the part of wisdom and prudence for the Armenians to live in quietness and peace with the Turkish authorities, and await the providential plans of God with reference to their future.

THE C.M.S. *Intelligencer* for July contains an article from the pen of the editor on "The Anglican Missionary Conference," which merits careful reading. It reviews the proceedings with candour and great ability, and fearlessly criticises the position taken up by the Archbishop of Canterbury as to Societies. The day for giving up Societies is probably remote, and the Archbishop's scheme more visionary than he imagines. The *Gleaner*, commenting on the Conference, complains of the attitude of the Press in regard to one sentence, uttered by Mr. Ashe, to the effect that the Church of England had not succeeded in establishing a single independent native Church. The *Gleaner* says: "What Mr. Ashe intended to express is true, but what many readers have understood by it is not true. He meant a complete National Church, with its Bishops, Synods, &c. He was not referring, as some have supposed, to individual congregations, or groups of congregations, ministered to by their own native pastors, managing their own affairs and paying their own way. Of these there are many, in Africa, India, Ceylon, China, Japan, and New Zealand. But it is true that they are still a part of the English Church and owe allegiance to English Bishops. There is no large and fully organised native Christian community anywhere yet, Church of England or otherwise, which is wholly independent of European (or American) influence or aid."

IN the end of 1891 Dr. Stewart, of Lovedale, chose a position on the high road between Mombasa and Uganda, a little north of the great snow-clad mountain, Kilima Njaro, for a new

industrial mission to be planted by Sir Wm. Mackinnon, Messrs. P. Mackinnon, A. L. Bruce (Dr. Livingstone's son-in-law), J. M. Hall, and other generous Scotchmen. Kibwezi, the new station, has already exacted its tribute of noble lives; but the Mission is prospering. In the story just published of the late Sir Gerald Portal's mission to Uganda, there is emphatic testimony to the wisdom and success with which the Kibwezi work is being carried on. When Sir G. Portal was there on his way to Uganda, the Mission, hardly a year old, had already made an immense change in the district it occupies. The gathering of a Christian Church one could scarcely (unhappily) expect a diplomatist to speak of; but the industrial work of the settlement, a splendid ally of the Gospel, evoked his warm admiration as an example of the wise method of introducing civilisation into Africa. "Not," he says, "in the time-honoured English fashion with a Bible in one hand and a bottle of gin or a Tower musket in the other, but by teaching simple, useful arts, or by inculcating an improved system of agriculture, the benefits of which, and the additional comforts thus acquired, are quickly noticed and appreciated by the imitative African."

AN AFTERNOON AT THE LONDON MISSION HOSPITAL, TIENTSIN.

I WANT to write you of a most interesting afternoon at the London Mission Hospital in Tientsin. Dr. McKenzie, so deeply loved by the Chinese, was the founder. Li Hung Chang, the celebrated Viceroy, lives here, and was a great supporter and friend of Dr. McKenzie. After his death, however, he ceased his interest in the hospital. Since then it has been in the hands of Dr. Roberts and Dr. Smith, graduates of Edinburgh.

It was good to realise that the poor men in the hospital were also hearing the blessed story of Jesus and His love. The wall pictures recalled one and another familiar scene from Bible history. It was a pleasure to see the evidently much-loved doctor speaking to the people, and as he laid his hand lovingly on their shoulder a smile would come into their faces.

By far the most interesting room to me, however, was the opium-curing room. I had indeed often heard of the despairing look on the face of a man who was making an earnest effort to break with the awful habit, but never until to-day have I really in the flesh seen it. Though I see many in the future, shall I ever have the despairing countenance of that poor man effaced from my mind's eye? There was one man there who had passed the terrible physical stages of the curing process, and seemed indeed fat and hearty. One Mandarin's son was there, a rowdy sort of character, on the same errand—viz., opium smoking to be cured. Shortly two men appear, stating that they wish to break off the habit. The doctor speaks kindly to them. They do not wish, however, to come in to-day, and hold forth the reason that their bedding (which they have to bring with them) is at some distance. The doctor, however, informs me in an aside that they wish "one more smoke," and so, knowing this, urges the men to come in *now*. Oh, thrice terrible bondage! and England, England! are you not to blame? And as we look away across the seas to see how men of Britain dare to do and dare to say, we are saddened that with measured steps, if even with that, they speak of remedy and reform. Statesmen of Britain, if you are worthy of such a calling; women of England, as you love the honour of your husbands, fathers, brothers—all unite that it shall not longer be said that for sordid gain would England stoop to ruin the lives of her brethren in the East.

But now let us look at a more attractive picture, and turn into a little room, of which an old man and a little boy are at present the sole occupants. The little fellow has dropsy, and is half-sitting on a chair-bed. They are people from the country, and the father has heard the Gospel long ago in the hospital; now he and his wife have brought their little boy down to be treated. When asked about his idols, the father replies, almost with a touch of indignation in his voice, that he has pitched them all away, and that it is Jesus he knows of now. A smile lights up the old man's face. How he loves the doctor one can easily see. What is the secret? That the doctor has the medicines and understands the art of healing? No, not altogether that. The secret is simple, easily told, easily seen. The doctor loves him. Oh, wonderful talisman! it is true indeed, love begets love; and the poor Chinaman, having, perhaps, in his dull, sunless life so little of it, possibly has an appreciation of its warmth and power which we can little realise. This man comes from an outlying village, where the doctor believes there are a number of people interested in the things of Christ. He hopes to go there soon and see them all; he has been there before. He tells me *they* are *his friends*. Of course, one easily reads between the lines—*he* is *their friend*.

Just as we are passing out of the hospital, a man accosts us; he is also from a country village; he, too, has had a son in the hospital. He is asking Christian baptism, but as he is very ignorant, and the doctors are, I fancy, very careful, they think it better he should study the Bible a little more with the help of a native evangelist, who, I am told, from time to time passes through his village. God bless these men, as they labour on for their Master out here! They would, I know, think it an ill reward of their kind hospitality to me this afternoon if I wrote you words of praise about them and their good work; and would tell you that all the good work is done in Jesus' name, and by His power, and that the "well done" which it is almost on one's lips to say, must be passed on and laid down at the Master's feet.—E. Stoddart in *Medical Missions at Home and Abroad.*

PERSONAL NOTES.

CHINA.—Dr. G. P. Smith has sent a few particulars concerning the illness and death of Dr. Roberts. The illness lasted only seven days, and arose from bilious remittent fever. Dr. Smith had gone for a short health-trip to Japan, but there was no lack of the best possible medical help, Dr. Frazer, the community physician, being most devoted in his care of Dr. Roberts. There were also four other doctors in consultation. Dr. Smith adds:—"As you know, he was my bosom friend. I thank God for his holy consistent life and example. I never knew a more consistent man. His life was given to Christ in China, and for the thirteen years I have known him he has never taken his eye off the goal."—Dr. Griffith John has definitely decided to obey the call of the Directors, and come home for the Centenary Celebration.—From Tientsin we learn with much regret that the Rev. W. E. McFarlane is again suffering from dysentery, and, in view of the deep-seated nature of this disease in his case, Dr. Smith has ordered him to take prolonged rest in Japan.

INDIA.—The Rev. E. P. Rice, B.A., of Chik Ballapur, hoped to reach this country on furlough about August 23rd. Before leaving his station he was able to open the new lecture hall, which is also chapel and preaching place.

MADAGASCAR.—The Rev. J. Richardson hopes to reaoh this country by September 23rd. The "Isankerintaona" meetings at Ambohimandroso, in the middle of June, were very enthusiastic. The presence of the Rev. P. G. and Mrs. Peake, and Miss Craven, representing the Imerina Mission, helped considerably to make them successful.—The Rev. D. M. Rees has been seriously unwell, but is now much better. In the absence of the Rev. T. Rowlands, at Fianarantsoa, the strain of the work was very great. Dr. P. G. Peake has also had a great strain imposed upon him by the late fever epidemio.

AFRICA.—The Rev. Howard Williams writes that there has been a wonderful harvest this year at Molepolole. He was anticipating a "real good day" on the first Sunday in July, when some thirty members were to be received into the church. They were also preparing for a harvest thanksgiving Sunday, to which the chief would invite the whole tribe.—The Lake Tanganyika District Committee met at the end of March, and asked Mr. Carson to undertake a journey to the district around Lake Moero, for the purpose of searching for a suitable position for a new station among a considerable population. It is probable that, in consequence, Dr. Mather may delay his return to this country for some months. When the Doctor wrote on April 16th, they were making the necessary preparations for placing Kalulu at Pambete (this has since been accomplished), and for settling Ngubu and Kalulia, in the course of a few months, at other native villages. Dr. Mather asks for the earnest prayers of friends at home on behalf of this endeavour to stir up the missionary spirit in the little Central African church, and that these lads may be strengthened and blessed in their effort to take the Gospel nearer to the doors of the Alungu people living on the hills.—A bright, cheerful letter from the Rev. D. Carnegie, of Hope Fountain, Matebeleland, dated July 10th, 1894, is to hand. The work was progressing satisfactorily, the congregation and school improving, and the outlook full of promise. Mr. Carnegie pleads earnestly for reinforcements.

SOUTH SEAS.—A NOBLE NATIVE TEACHER.—Repoamo, a Niuéan native teacher returned from New Guinea, passed to his rest on December 16th. The Rev. J. H. Cullen writes:—"After seventeen years' faithful work in New Guinea he returned here, only to exert himself to the utmost in increasing the enthusiasm of his countrymen in the work, and to that end made a journey, round the island, spending some days in each village giving long and most earnest addresses to the people, but, at the same time, overstraining himself to such an extent that he only got back to his own village to die. He was a noble man."

NEW GUINEA.—From Sydney comes the sad news of the total wreck of the little mission schooner, *Mary*. All hands were saved, and, as the vessel was insured, the Society will not be a great loser in a pecuniary sense; but the *Mary* was such a useful craft, and has done such yeoman service in the western branch of the New Guinea Mission, that her loss will be keenly felt. She was built by the Murray Island boys, under the superintendence of Mr. Bruce, and has proved a great credit to her builders.

ANNOUNCEMENTS.

DEPARTURES.

The REV. A. W. WILSON, returning to MADAGASCAR, with MRS. WILSON, embarked for TAMATAVE, per steamer *Tantallon Castle*, July 26th.

ARRIVALS IN ENGLAND.

The REV. JOHN CHALMERS, M.A., LL.D., and MRS. CHALMERS, from HONG KONG, China, via America, per steamer *Sardinian*, July 24th.

The REV. W. N. LAWRENCE, MRS. LAWRENCE, and four children, from AITUTAKI, HERVEY ISLANDS, SOUTH PACIFIC, per steamer *Austral*, August 4th.

BIRTH.

HUNT—July 7th, at Matautu, Savaii, Samoa, the wife of the Rev. ARCH. E. HUNT, of a son.

MARRIAGE.

HINKLEY—FOOKS.—July 25th, at the Congregational Church, Bellary, by the Rev. J. G. Hawker, the Rev. WILLIAM HINKLEY, B.A., of Anantapur, to EDYTH E. FOOKS, of Bellary, South India.

DEDICATORY SERVICE.

ON Thursday evening, July 19th, a missionary dedication service was held at Lyndhurst Road Church, Hampstead, under the presidency of Dr. Horton, to take leave of Mr. Eliot Curwen, M.A., M.B., B.C. (Cantab.), M.R.C.S., L.R.C.P., on his departure as a medical missionary to PEKING, North China. Rev. Wardlaw Thompson called attention to the fact that tens of thousands of cases were treated in China last year by medical missionaries from the L.M.S., clearly emphasising the need for immediate medical assistance there. Dr. Curwen stated that the desire to become a missionary was no new thing with him. It had been his one aim from his boyhood upward to work for his heathen brethren, especially boys and girls. Rev. Charles Wilson having offered prayer, Dr. Horton delivered the charge to Dr. Curwen. Although other members of the church had gone out as missionaries, they had only been members during their sojourn in London while preparing for their work. Dr. Curwen was really the first missionary who had left them, having been associated with the church all his life. The Rev. S. E. Meech, in his graphic description of Peking, gave some interesting facts about the city and surroundings. Among a tremendous population they had only ten or twelve medical men.

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